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*For the Christian Journal.*

A SERMON, preached at the opening of the Convention of the Protestant Episcopal Church in the diocese of New-York, in Trinity church, in the city of New-York, on Tuesday the 21st of October, 1823; by the Rev. Daniel McDonald, D. D. Rector of St. Paul's church, Waterloo, and Professor of the Interpretation of Scripture, &c. in the Branch Theological School at Geneva.

*Jeremiah iii. 15.*—And I will give you pastors according to my heart, which shall feed you with knowledge and understanding.

THAT there is a moral and religious necessity for having an order of men solemnly separated for the express purpose of teaching the doctrines and duties of religion, and of ministering in holy things, I shall not at this time attempt to prove. The occasion upon which we are convened shows our united assent to the proposition. Neither shall I detain you by an attempt to show how the text was fulfilled in the succession of the Christian ministry to the Jewish priesthood.

It would doubtless, at another time, be both pleasant and useful to show how the text does not agree to the service and priesthood of the Mosaic law alone, but points to some order of men whose duty should be to feed the flock of God with more extensive knowledge of life and salvation, than was contemplated before the great Light of the Gentiles brought life and immortality to light; and particularly which should spread that knowledge and understanding far beyond the territorial limits of Judea. We might trace the coincidence of facts in Christianity with the prediction of the text. We might draw a parallel between Christ and the ark of the covenant mentioned in the chapter of the text, and show how men while ceasing

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to mention the ark should do so because their attention was directed to the true ark of God's covenant. We might from the 17th verse show how the metaphorical language, that "Jerusalem should be called the throne of Jehovah," is used for and correctly understood to be the Christian church: but more particularly from the same might we show, in the most lucid manner, by a recitation of facts, the strongest of all evidence, that all nations have been gathered, and are still gathering into it in the name of Jehovah. Assuming for granted then that the Christian ministry is that which ought to feed the flock of God with knowledge and understanding, we shall confine our remarks to a sketch of the duty and such prominent qualifications as are by the text required of a Christian pastor.

1. His duty by the text is to feed the flock.

To instruct them in the doctrine of God; in the nature of their own situation relative to God; in the mode by which they may be accepted by God; in their various moral and religious duties; and in their eternal interest, forms the arduous, the urgent, and the scriptural duty of the Christian pastor. It is his first duty, it is his constant duty, and it is his last duty; for the other parts of his official ministrations are consequents flowing by divine command from his holy instruction. When taught the great outlines of Christianity, the convert is baptized: when farther instructed and settled in doctrine, he is confirmed by the bishop's hands: and his Christian faith is sealed with the eucharist after being exhorted by his pastor "to judge himself that he be not judged of the Lord." Instruction and pastoral exhortation with godly admonition are by the church made the precursors of all religious acts.

But let us not mistake the intention of the text; and while perceiving that

teaching is a clerical *duty*, fall into an erroneous opinion as some have done, that it is the pastor's whole duty. To present the prayers of the flock to the throne of grace, and to minister in holy things, is his indispensable and constant duty, and the duty of none else. When the text mentions only teaching, it is illogical to say that other things are not within the limits of his duty, or that when he *teaches*, he discharges his whole duty. The text by establishing one duty does not make that paramount to all, nor frame it to the exclusion of others. The text enforces this important fact, that the Christian ministry are bound to *teach* the people.

This can faithfully be performed several ways.

1. When the Christian minister devotes his time, his attention, and his talents to the elucidation of biblical truths, to the instruction of mankind by his writings, and to the defence of pure and unadulterated religion, by his publications against error, immorality, and irreligion, he is feeding not only the *flock* of God, but many of the *shepherds* also. And whoever supplies his place in the mean time by performing his parochial duties, he still may be said to contribute his proportion towards the spiritual sustenance of the fold.

2. The clergyman who is employed in forming the minds of the rising generation, by teaching them the necessary information for a moral, scientific, and religious course of life, has a noble end in view; an arduous, an important, and commendable duty on his hands: but if to this he adds the office of teaching those who are ere long to be teachers themselves, he may congratulate himself, if he labours faithfully, because he is feeding the Christian fold in a proportion manifold and extended.

3. The flock can be profitably fed from house to house, when the pastor instructs in the more humble, but not less useful points of personal duty: such as would be incompatible with the just expectations of a public assembly, if introduced in the body of a parochial sermon. At home is the convenient place for resolving cases of conscience, and settling the many small difficulties that not unfrequently arise in the minds

of parishioners. There the pastor meets the flock upon domestic ground. There the heart is open, timidity has flown, and the teacher meets with the warm and kind reception of friendship. St. Paul warned the Ephesians from house to house.

4. I scarcely need say that in the fourth place the flock are to be fed with knowledge and understanding by the pastor in public discourses. The Christian world assents to it by practice. By this means, better than by any other that could be devised, more of the flock are taught the great truths of religion, without an unnecessary consumption of time.

From noticing the force of the text; from remarking the uniform and constant practice of the Apostles and first heralds of the gospel; and from well considering the term *pastor*, so frequently found in the New Testament, and always used in the Christian church, we conclude that one very important branch of a Christian minister's duty is to give religious and moral instruction to a bewildered and naturally ignorant world. And we may truly say, that whoever, being clothed with the ministerial garb, and being sent by proper authority into the fold as pastor, neglects to feed the flock by some faithful way, similar to those four already mentioned, must be criminally negligent of a part of his duty, and cannot claim to himself the honour of being classed with those of the text, who feed God's "people with knowledge and understanding."

Hence we may be justified in saying that that clergyman who, while bearing the name, withdraws to the solitude of the hermit's cell, or to the cloistered monastery; neither teaching us by his writings, nor by his disciples, nor from house to house, nor by his public discourses in the congregation, does not fulfil one important part of ministerial duty: he cannot claim the name of *pastor*.

Perhaps his days, and even sleepless nights are spent in the godly exercise of prayer and thanksgiving; his mind elevated to the contemplation of heavenly things; his love to God may be enkindled with a holy flame; and his

soul wrapt in the anticipation of the glories of the just in heaven. Perhaps the man grows in grace; all worldly vanities flee before him; and earth has no charms to detain him: yet all these coveted acquirements, when rightly viewed, will be found to be the religious virtues of the *private* Christian. He drops the ministerial character, and while commendably and successfully labouring for the salvation of his own soul, he profits not the flock of God by "feeding them with knowledge and understanding."

When we pronounce *teaching* the disciples of Christ to be a conspicuous part of ministerial duty, we do not apprehend that any one will mistake the meaning of the phrase, and think that his duty is discharged when he instructs his flock in the forms, graces, and substance of human learning. It will be clearly seen that, whatever science cannot be made to elucidate and enforce divine truth, is not to be brought into the audience of the Christian church assembled. The need which the flock feels, the object for which the pastor was sent, and the desirable issue of his mission, which is the salvation of souls, forbid him to use irrelevant matter in his parochial labours.

1. He is to feed them with knowledge. He is to give, at proper times, such instruction in the *will* of God, as shall be sufficient to cause his audience to have a distinct and general idea of man in relation to God. He is to instruct them in the great truths of religion as *revealed* from God: the creation of man by the determinate counsel of the holy Trinity: the fall of man: his redemption by the sacrifice of the death of Christ: his sanctification by the Holy Ghost: the providence of God; the resurrection from the dead; and the certainty of an eternal judgment. A knowledge of these truths will, by divine assistance, enable the flock to appreciate the necessity and utility of religion, so as not only to be willing auditors, but cheerful performers also of God's holy will.

But, lest bare knowledge alone, as is too frequently the case in human concerns, should not be efficacious, we find the term "*understanding*" added by

the prophet; thereby intimating that it is not bare knowledge alone, but the complete perception of God's will, that should be taught in Christianity. Bare *knowledge* may be so superficial as to excite no interest: but *understanding* introduces us so intimately to the essence of the information, that we cannot well fail of taking some active part in the duty required.

That the pastor may be enabled, through the confidence, respect, and attention of the flock towards him, to discharge his duty acceptably to God, several qualifications, both in his *official* and proper character, must be found to exist.

2. *He must be sent.* This appears from the text: "I will give you *pastors*." To take upon one's self a mission from God to man without the authoritative direction of the Deity, is extreme presumption, to say the least of it: in addition to which the self-instituted agent is a mere private individual still, however much he may claim the character, and imitate the office of a true ambassador. He that would act in another's name, must possess a commission from his supposed employer, either directly or indirectly, before his acts can be valid, or his teaching authoritative. A direct communication of ministerial commission from God is without the intervention of man; an indirect one comes through the instrumentality of means. If a person claims an immediate authoritative call from God, he must prove the ground of his claims by miraculous powers, which are always a sign of a divine commission to the agent. It is of no avail for the claimant to declare his call, and demand implicit credit to his assertions: no man can be a witness in his own cause. His *feelings* may appear satisfactory evidence to himself, but they form no kind of evidence to others. An authoritative commission should always be a subject for public inspection.

The indirect mode by which the pastor is *sent*, is by the succession of the Christian ministry, the only mode left to us at the present day. On this succession the church relies for a valid ministry, and on this only; it being the appointed mode of her Saviour himself,



and favoured by the Holy Spirit. Without this commission all attempts to execute the office of an ambassador of Christ must be looked upon as the acts of any lay member: well intended perhaps, but unlawful, and of course, invalid: for as all authority in ecclesiastical as well as in civil concerns, is created by the law that recognizes the office, it follows that whatever is lawful must in the sight of the law be valid; and whatsoever is unlawful, must, for that very reason, be invalid.

To this official qualification, which is the only criterion of *knowing* the validity of clerical ministrations, must be added those of a personal nature; that the pastor may discharge the duties of his station with the greater prudence, true zeal, correctness, and good report of all. The caution of our Lord upon this point was—"Be wise as serpents, but harmless as doves." And experience, bitter experience in the Christian world has taught that much of the contempt, opposition and coolness shown to Christianity, has found encouragement and plausible excuse from discovering a deficiency of one or the other of these requisitions in the Christian teacher.

If the wisdom of the serpent prevails over the harmlessness of the dove, Christianity is pronounced selfish, rapacious and ambitious. If harmlessness prevails without the proper energy and prudence, the teacher may, it is true, secure to himself the reputation of an honest man; but the cause which he undertakes to maintain will be considered like himself, weak; and the progress of the word of God will be hindered by that powerful engine, *contempt*.

To render the Christian ministry respectable, and thereby to ensure, to a greater degree, the unprejudiced attention of mankind, human learning in all its practical branches being indispensably necessary, "the lips of the priest should keep knowledge:" and he that would communicate knowledge must himself possess it.

That a knowledge of ancient manners and customs is necessary for well understanding various parts of scripture is readily seen. In addition to this, such is the present general diffusion of clas-

sical and academical acquirements, aided by a considerable degree of tasteful reading, causing a greater equality now to exist than appeared in former days, that we are under a necessity of rising with the highest in all scientific and polite literature. Where this does not obtain, and the teachers of religion content themselves with holding only a secondary station in mental acquirements; they must also be content with seeing their *labours* hold only a secondary place in the estimation of mankind.

If an increased attention to religion does sometimes appear when the pastor is only in the lower ranks, it must be ascribed in a great measure, to the intrinsic excellence of the word of God, and the benevolent assistance of the Holy Spirit. These are the same under all circumstances: but in the above supposed case, nothing appears to show that the beneficial effects would not, under differently qualified agents, have been more conspicuous and more extended. The real value of the scriptures, and the benevolent influences of the Spirit, form no shield, *cover*, or excuse, for the ignorance, the follies, or the vices of him *who ministers in holy things*.

Civilization raises its subjects far above any height to which the savage can aspire. A scientific and cultivated mind elevates an individual still higher in the scale of power to do good. Knowledge is power, and enables its possessor to perform his undertaking, even if small, with an alacrity and certainty, never at the command of the rude and barbarous. According as this knowledge is turned towards good or evil, it may be instrumental in the highest degree for advancing or retarding human happiness. The benefit of man here below and hereafter is the object of Christian teaching, and in proportion as the teacher deserves and secures the respect and confidence of the high and the low, will be the probability of his success, so far as *human* means are concerned. A diamond is a diamond still, in whatever situation found: and the human mind is intellectual still, in all its degrees; but the cultivated mind is the polished diamond, which by having acquired the power of *reflection*,



has also acquired a greatly enhanced value.

Besides procuring that degree of respect which will tend to reconcile men to an authentic and unprejudiced examination of Christianity, human learning must be sought for upon another principle. Our life of religion is a warfare against the world (as such,) and its hostile opinions to Christianity. The agents of the world who oppose divine revelation pride themselves upon their knowledge and mental refinements. To be enabled always powerfully to give a reason for the hope that is in us, and be ready to repel the attacks of designing or misguided men, we must prepare ourselves by possessing some human weapons. We must trace them through all their scientific windings, and be enabled to detect their fallacies. In proportion as the world, or any part of it, rises in true science, there will also arise a *science falsely so called*. The literature of the clergy should always keep a proportional rise.

1. Belle lettres, or polite learning; which causes a man to pass with respectability with all descriptions of citizens. This is the more necessary, since a considerable part of the polite and fashionable world at the present day are not deeply versed either in ancient literature or the sciences of the schools.

Their business or their apathy (which latter is too often countenanced by an affected disrelish, even by professional persons, for any thing more solid than the ephemeral productions of the essayist, dramatist, novelist, or fanciful poet) — their business, or their apathy, their pleasures, or their devotedness to fashion forbids to the greater part that love and attention to deep and solid learning, that will elevate them even to a relish of its name. And through a corrupt taste of the age, such never fail of thinking diminutively of real science, if unaccompanied by the more light and graceful acquirements of fashion. Such must be met upon their own ground.

2. Rules of reasoning demand clerical attention in a very high degree. A mere mind without regulations is always at loose ends; and its productions must be vague, incoherent, and often prejudicial to the possessor and his aims.

The rules of right reasoning are also required, that we may detect the sophisms of designing men. As there are false prophets and false Christs in the Christian church; so there are false reasoners against it: and nothing is more easy for a cunning and fraudulent disposition than to entice the unwary into error, by assumed principles and illogical conclusions. The clergy, on whom devolves the task of meeting such designs by way of refutation, are inexcusable if they do not prepare themselves.

3. A thorough knowledge of the human mind as to its powers; inherent abilities ought to be acquired. It is particularly requisite in this age of infidel philosophy, when many are disposed to deny the existence of man's soul, and ascribe all his actions, thoughts, and perceptions, to the power of mere animal motion. When men are disposed to take the *laws* of matter and motion for the *cause* of motion; when they will not look up to the Creator as the first cause, but choose to assume some inexplicable *mode* of operation to be the *cause*; in short, when many profess to believe and teach the doctrine that man has no soul, and no thoughts but what come through his senses, and are the mere effect of outward and tangible impressions: when these teach that memory is only a repetition of motion in the nerves; that spirit is a mere vacuum, nonentity, absence of being; that God is nothing but a vivifying principle to dead matter immersed in it; that death is only a cessation of muscular and nervous motion; and when the body has turned to dust there is an utter end of the being, once known as man, once thought a rational being, once supposed capable of intellectual enjoyments; possessing intellectual riches, and being a candidate for heaven and eternal rest and glory: when such things are taught against sound doctrine, it is necessary that the teachers of religion, a religion that assures us that God breathed into man the *breath of life*, and he became a living *soul*, should be enabled to refute them, and by reason as well as revelation satisfy mankind, that they are by *creation* above the beasts that perish; that cor-

ruptible matter cannot think that material organization cannot produce a train of reflection and deduction, without some higher principle acting through it as the organ of communication.

To refute these pernicious principles the clergyman must be well acquainted with the doctrine of the human mind; not searching so much *how* it is made, exists, or acts, as what it does and what it can do of itself. This becomes the more necessary, as the doctrine against which we are cautioning is but atheism in disguise; for he that will deny the existence of the human soul, because he cannot find it visible or tangible, or be able fully to comprehend it, will upon the same principles deny the existence of all intellectual essences, all spirit, even God himself; for all are equally spirit and not body, and in that sense equally incomprehensible.

4. A competent knowledge of languages forms an object of the clergyman's attention, not in any case to be neglected. They are the key of all human information; and he that possesses them has an eminent advantage in range of thought, choice of ideas, beautiful imagery, variety and ease of communicating to others, not to be obtained from any other source. As the clergyman's province is *teaching*, he will find no human fund so fruitful for his use as languages. But while a knowledge of these generally adds ease, richness and value, to his remarks and public teaching, a thorough understanding of those two in which the original scriptures were written, will add to his store of sound divinity. That we may be sure of a correct understanding of the sacred writers, recourse must be had to the original; and there is scarcely any text, however apparently plain, but what will bear inspection in the dress in which it was primarily published, and repay the student for his trouble.

True it is, that biblical criticisms come not always into use in the parochial discourses of the pastor: but times will occur when they are useful, not only in ascertaining and enforcing truth, but in detecting ignorant and designed misrepresentations. Our Lord's characteristic of a *steward* is, that "he will bring out of his treasure things new and

old," he will not neglect filling his mind with such knowledge as *may* come into action, as well as with that which actually *does* come into use. No man neglects to sow, for fear he shall not live to reap.

5. The grounds and proofs of religion, as they appear from reasonable testimony and internal evidence, form a subject of study calculated to remove scruples from those thinking minds that are above the level of fanatical impulse, or implicit confidence.

All ground of religion is certainly by revelation, but testimony must be sought to prove that this revelation has been given. The generally received opinion of the world, that a communication was primarily made from heaven to man, forms a *presumptive* evidence of the fact. Testimony of persons, whose veracity cannot upon reasonable grounds be questioned; together with the evidence of miracles which admit of no supposed collusion, are direct and positive evidence in favour of revelation; whilst standing institutions, whose existence is a commemoration of something performed by the being claiming a divine commission, are collateral evidence, especially if no interest be connected with them, no human reason for them be discerned; but they be found to rest on a command ostensibly divine.

The testimony which we are to seek, is to shew that a doctrine comes to us with proper marks of authority. The supposed reasonableness of it, is not the point to be sought, because human reason is not the balance for weighing the essence of truth; but it is for comparing two things together, to mark their difference, or to observe how they agree with a third. Hence in the search for divine truth we are not to take a proposition to be *true*, merely because it appears plain and reasonable; although that may be the mode of trying many *moral* truths. Nor may we reject a proposition purporting to be of revelation, if it happens to be above our comprehension, before we have examined *all* the evidence that goes to prove it to be a revelation.

Our chief design in searching should be not into the *nature* of a doctrine, for most doctrines of pure religion are un-

welcome to the corrupted and natural man; but into the evidence on which a supposed doctrine rests, whether it is *revealed or invented*.

If the same kind of evidence can be produced in favour of the divine authority of the scriptures, as is received to establish the credit of other historical facts, it ought to go equally as far in the acceptance of the world. One of the last sources from which to draw information for the credibility of scripture history, is found in the manners and customs of oriental nations. With these the divine should be well acquainted, since it is a fact that many of the uninformed objectors to Christianity and revelation in general, are such from an impression that the idioms of all languages must be the same; all customs the same; all notions and conceptions the same; and that whatever differs from the general custom of their own days, must be so preposterous as to destroy all credibility attached to it. Much of that obloquy, reproach, sarcasm and ridicule, so often cast upon the scriptures, and repeated without candour or reflection, has its existence in an ignorance of eastern manners; manners which sanction ideas to us unintelligible, except through local references. The exalted language of prophecy which is so crowded with figure, may serve as an instance, in which custom being understood, removes obscurity otherwise impenetrable.

6. Ecclesiastical history and polemical divinity, from the nature of circumstances which at the present day are very pressing upon the church, should form a conspicuous part of clerical information. Upon this study depends in a great measure the power and facility of detecting error under its various shapes of "false doctrine, heresy, and schism." By it we arrive at a moral certainty of the divine right of episcopacy, to the exclusion of all fanatical, self-instituted, or political assumption of the ministry. Not that the pastor should necessarily constantly be in open rupture with mankind, but that being guarded himself he may know well how to warn, guard, and protect the flock, when necessity requires.

We are well aware that the current

of popular opinion is setting hard against what we now advance. *That* opinion directs us to an universal amalgamation; to melt down all distinctions in the constitution of the church, into one common mass. When distinctions exist merely in name, they may, and in most cases should be merged into a common sum: but where distinctions have their origin in real differences; where truth has one name, and error another; where the doctrines and constitution of the primitive church are on one side, and usurpation, either of *one* or of *many*, is on the other; a distinction must not only be made, but must be maintained. For whatever may be the opinion of mankind, the nature of truth will not alter.

No length of time can make that right which commenced in error, and does not retrace its steps. No exchange of human intention can be made for divine institutions—errors are periodical and epidemical, and we are to disregard popular opinion in the search for truth, disregard popular practice in our pursuit of it when found, and constantly endeavour to bring the wanderer back to the beaten and long tried path.

Notwithstanding the odium against polemical divinity, it must still be considered as an important means of keeping the church pure in doctrine and discipline, and it is clear that since the days of the reformation no time has called louder for unity of doctrine and discipline, than the present; for when the universal cry is "peace, peace," peace and safety, then let the watchmen arise and examine for themselves, whether *delusion* be not at the bottom, "and an enemy hath done this."

7. But of all knowledge with which the pastor is to be intimately acquainted, and without which his other acquirements are of little avail, is the knowledge of God's holy word. He must be, in the language of the New Testament, mighty in the Scriptures. Not simply that he has read them till a repetition of them memoriter is easy; not that he has learnt all the rabbinical niceties and biblical criticisms that the study of ages has discovered; but that he should have an understanding of their great import, their true end and meaning; that he may see the great chain of



connexion running from the beginning to the end, showing the plan of redemption by Christ, from the fall of man to the consummation of all things, as contemplated at the day of judgment.

But he must possess the power of discriminating between real and apparent truth, and while knowing *sound doctrine*, he should be able to detect the numerous fallacious interpretations which have been put, and are constantly laid upon the scriptures: for it is a lamentable fact, that no religious error is ever broached by the fanatical, the ignorant, or the perverted, but it appeals to scripture in support of its pretensions. Hence it will readily be seen, that a knowledge of sound doctrine, "the faith once delivered to the saints," is indispensable in him who wishes or expects to feed the flock *with knowledge and understanding*. He must be enabled to sift to the bottom the thousand various pretences to infallible interpretation that are so frequently made; he must have a firm and decided mind, not to be shaken by false glitter of piety and devotion, when found connected with error of doctrine; he must be able to comprehend Christianity as a whole system, supported by facts of antiquity, of inspiration, and of miracles; and he must never permit himself illogically to receive a part for the whole, or admit without investigation that, because some items of a new system may be imposingly fair, he may of course think favourably of the whole of it.

Amid the pomp of papal images he will discover much zealous piety, sincerity, and devotion; nay, he will discover much of the power of real religion operating in the hearts of individuals: but shall he therefore kneel before an image, "graven by art and man's device?" He will often find "false doctrine, heresy," and schism, covered by the thick and imposing veil of piety, sanctity, zeal, and apparent humility: but shall he abet "false doctrine, heresy, and schism," because adorned with the appendages of true religion?

The scriptures are the sword of the Spirit by which the world is to be subjected to God, if it ever is subjected by means in the hands of men. When understood and forcibly preached, they

will, by the grace of God, overcome the many obstacles cast in the way of religion by design, by ignorant pretensions, and by science falsely so called. There is such a *reality* in the great doctrines of scripture, that their efficacy cannot be resisted when they are brought home to the human breast. Joined with the reflection that human life is transitory, unsatisfactory, and naturally promising nothing that can satisfy the ambition of a human soul; joined with that natural dread which all feel at the thoughts of approaching death; and joined with the consciousness that often crosses the human mind, informing us of the sinfulness of human conduct, and demanding punishment at the hand of the Deity; joined with these things, the scriptures become too powerful to be resisted by the sophisms which interested unbelief uses to veil the eyes of men; and this sword of the Spirit which divides soul and spirit, will powerfully convert against a wish to be converted. Hence the pastor should be mighty in the scriptures, the fountain from whence to draw spiritual information, correction of sin, consolations in trouble, hope in despair, and conversion in obstinacy.

8. If the text required of the teacher only active ability for feeding the flock, we might perhaps stop here, and leave the individual to fill up the great outlines of acquirements which we have already drawn: but the text does not permit us to think, that with all the human acquirements of which man is capable, the pastor's character is yet complete. They must be pastors "after God's heart," such as he will approve of, and divinely bless. The pastor must be personally a *good man*. This is so plain as to need no exposition; and I trust so deeply impressed upon your minds, as to need no enforcement. Still it may be profitable for us to spend a few moments upon this important part of *God's* description of a competent teacher of his people. The labour of acquiring and keeping qualifications is usually in proportion to their utility: but when we form a resolution of acquiring and maintaining a character for goodness, we find so many obstacles, so many temptations, so much corruption in the heart, that without

"God's special grace preventing us," we shall never succeed. To form the religious character to the entire satisfaction of the pious individual himself, is never done; for upon a revisal of his life and standing, he finds sins yet unrepented of; temptation not withstood; passion not subjected; duties left undone; others not attempted; and a God not worshipped.

What shall he do? shall he abandon in despair all attempts to godliness because he sees imperfection in his exertions? by no means. He must recollect that the grace of Christ is sufficient for him, and that persevering pious efforts will not be unavailing. By using all his means to become "perfect as his Father in heaven is perfect," he will find that his efforts will be crowned with a proportion of success, sufficient by God's good providence, to secure to mankind the good effect of his exertions, and render the glory to God without permitting the agent to boast.

When we are in the ardour of youth, eagerly entering upon the busy scenes of life; when hope is vigorous, and expectations high, we are apt to think only upon such acquirements as are immediately necessary in filling the station in which we are called to act. We are more inclined to look with eager wish upon the influence which we shall *gain*, than that which God will *give*: but when age shall have matured our thoughts, and swept away the visions of fancy, we see that all our ability and acquirements, without piety to God, are of little avail. We shall clearly see, that to be a teacher "according to God's heart," is the character most to be coveted; for it is that which will bring to the soul of the old and decayed pastor, the sweet recollection, that he has not lived in vain.

Piety of life is what is *due* to God from his rational creatures, and when seen in him who teaches the duty of men towards God, it forms an example which will have extensive and lasting influence with others. The pious pastor recommends by his life, his religion to others more strongly than words can express; with the power of proof too, not to be controverted. The licentious are awed into reverence; for vice in-

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voluntarily bows to the supremacy of goodness. The world see the power of devotion displayed before them, and listen with deference to him who teaches, when they see the fruits of *knowledge and understanding* clearly exhibited in the life of the pastor.

The personal effects produced by the piety of the pastor, are to himself of the highest spiritual value. His conscience is clear from corroding reflections: his memory is unburdened with recollection of past neglect of God and his duty, he is meek with man, and humble before God. He performs with cheerfulness his religious duty; he submits with patience to the trials of providence; he receives with cheerfulness the godly monitions of those who are his superiors in office, in age, and in wisdom; and he runs his Christian race with that justice and equanimity that will ensure the approbation of men, the pleasure of an approving conscience, and the blessing of his Father in heaven.

But, my brethren of the Christian ministry, there remains one important consideration why the pastor should himself be eminently possessed of piety and goodness; it is not for the sake of his own reputation, nor for his own salvation, but that converts may be added to the Lord.

The simple, but honourable testimony of the writer of the Acts of the Apostles in favour of Barnabas, was, that "much people was added to the Lord, for Barnabas was a *good man*." The great addition of converts to the Lord Jesus is here recorded as the consequence of personal goodness of God's minister. Indeed, this is an enviable distinction. To have one's name thus enrolled for future ages with the distinguished praise of goodness attached to it; to be thus instrumental in adding to the flock of Christ, and that too by the very quality that ensures to us the happiness of heaven; and to have the pleasing recollection of being charitable in the highest possible degree, even of saving men's souls, is a reflection that should animate, and cheer us in every vicissitude of life.

In conclusion—I scarcely need call the attention of my clerical brethren to the importance of that station which

they hold in the Christian church; to their responsibility arising from office; nor to the fact that their responsibility is made doubly solemn by their office being the subject of prophecy. These things they well know, and doubtless feel the weight of them. But it may not be unprofitable for us at timely intervals, to be reminded even of those duties which we are resolved never to forget.

God has said he would give his people pastors *to teach them knowledge and understanding*; and we deem it not hazardous to say, that if those who under that divine commission, should fail, repeatedly fail of doing their pastoral duty, God will displace them in his providence, and substitute others in their sacred office.

To formal Judaism has succeeded the spirit of Christianity; and when one branch of the Christian church fails in its duty, another may rise and flourish upon its ruins.

To discharge the duty required in the text, and to have the necessary acquired and spiritual qualifications for so doing, require diligence never wearied, perseverance never despairing, and trust in God which will never despond. But in addition to all the diligence that we may use in the prosecution of the various acquirements which I have already mentioned, as being the ordinary means by which the text will be complied with, the pastor has need of a constant and humble application to the throne of grace for spiritual aid. He will ever find this petition, "Lord increase our faith," most necessary to maintain the vigour of his belief and his zeal in the prosecution of his pious labours. He will ever find the Spirit of God necessary for strengthening him in difficulties, in "opening the eyes of his understanding" in spiritual things; and in raising his devout ambition of being the humble instrument of God in bringing souls to a profitable knowledge of their Saviour. He will ever find personal holiness to be indispensably necessary in forming him a pastor according to God's heart: and he will ever find, but without any feelings of despondency or dissatisfaction, that when he has done even all that was

commanded him, he has done no more than his duty, and has not profited the Almighty. Still he will reflect, and the reflection will bring an attendant peace of mind with it for his exertions, that had he done less, he could not have hoped for the blessing of God on his labours. And while he acknowledges himself to be but an unworthy instrument in the hand of God, and that Paul and Apostles may plant and water in vain unless divinely assisted; yet, when he sees improvement in God's husbandry, he will rejoice that it is God alone that giveth any increase.

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*For the Christian Journal.*

No. XI.

### *The Perseverance of the Saints.*

HAVING considered the arguments (principally those drawn from scripture) usually adduced in favour of the doctrine of final perseverance, we proceed, in the next place, to state those that may be brought to disprove the doctrine. And here likewise it is designed to rely principally upon scripture. In Ezekiel xviii. 24, we find this solemp declaration: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Again, in the 26th verse, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." Now we may justly ask, what stronger language could be used, in stating the possibility of a total fall from grace? Will it be said, that the righteous never do turn away from their righteousness, and commit iniquity as the wicked man doeth? Experience proves the contrary; and the abettors of the doctrine in question generally acknowledge that the saints do sometimes fall into the commission of grievous sins. Again, some have said that "by death in the latter clause is meant temporal death. Let us give it this meaning, and see how it will read.



When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, that is, departs this life, with the guilt of his iniquity on his soul, he shall then depart this life: or, when a man dieth a natural death under the guilt of sin, he shall die a natural death for his sin.\* This interpretation makes the declaration of the prophet absurd.

Again, in Luke viii. 13—"They on the rock are they, which, when they hear, receive the word with joy; which for a while believe, and in time of temptation fall away." This passage also declares expressly the possibility of a final fall from grace. The persons here alluded to actually *received the word* and *believed* a while. It cannot therefore be said in their case, as is usually done in the case of those who, after having professed the faith, perish in their sins, that they *never did* truly believe. In Luke xii. 42, we find our Saviour using this language—"Who then is that *faithful* and wise steward, whom his Lord will make ruler over his household—But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens,—the Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Here is represented a servant who is *faithful* at one time, but who yet *fell from his estate*, and perished eternally. In John xv. 6, our Saviour says—"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." Here is represented, first, a person united to Christ as a branch to its vine; yet this same branch is afterwards withered and burned. What could be more to the point? And we may safely defy all the powers of criticism so to explain this, as to make it subsidiary to the doctrine of final perseverance. The apostle, in 1 Cor. viii. advises his brethren not to abuse their christian liberty, "lest through their knowledge the weak bro-

ther perish for whom Christ died." Here it is expressly intimated that a brother may perish, that is, a believer. We may ask again how this can be evaded? Heb. x. 38—"Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." The Calvinist says, the just cannot draw back: if so, then the apostle supposes to be possible what is in reality impossible.

"The parable also of the king who took account of his servants, totally destroys the doctrine of final perseverance. The Lord *forgave* the wicked servant all his debts, because he desired it. He was therefore *justified* and *accepted*. But because he did not show compassion to his fellow-servant, "his Lord delivered him to the tormentors."\* It is difficult to see how the objection presented by this parable can be got over.

The apostle Paul, in 1 Cor. ix. 27, thus speaks: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Such is the language of the great apostle of the Gentiles with respect to himself. High as he stood in the service of his Master—great as were his attainments in christian holiness,—he yet acknowledged that it was possible for himself to fall away. If there were no other passage of scripture to the purpose, this alone would be sufficient to overthrow the doctrine of the impossibility of the saints ever wandering so far out of the way as to be lost. Again, 1 Cor. x. 12: "Let him that thinketh he standeth, take heed lest he fall." The apostle certainly would not have given us this caution, if there were no possibility of falling. In the first chapter of Thessalonians, St. Paul informs his brethren, "When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain." Here the apostle intimates that his labour among those to whom he wrote, and of whom he says elsewhere that he remembered

\* Full-length Portrait of Calvinism. In this tract may be found several striking remarks on the doctrine in question.—[It is for sale at the office of this Journal, price 25 cents.]

\* Full-length Portrait of Calvinism.

their "work of faith and labour of love," might be in vain. This passage is expressly to the point.

There are two passages in the Epistle to the Hebrews which state, in terms not to be wrested to any other meaning, the possibility of falling from grace fully and finally. "It is impossible," says St. Paul in one place, "for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again unto repentance." In another place—"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries." The passages declare in the most decisive manner, that there may be an utter and total apostacy from the christian faith; such an apostacy as will be followed by no repentance and no return to holiness. St. Peter also, in the second chapter of his second Epistle, and 20th verse, says, "If after they *have escaped* the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein and overcome, the latter end is worse with them than the beginning." The same apostle thus exhorted also those to whom he was writing: "Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." Here the advice is, to make their calling and election *sure*. He does not say that they were safe already, but intimates that they might fall; and they were to prevent this by diligence.

Such are a few of the *very many* passages that are to be found in Holy Scripture, which impugn the doctrine of final perseverance. And an advantage, which I flatter myself must have occurred all along to the reader, that they possess over the passages which have been usually adduced in support of the doctrine is, that while these latter, to say the least that can be said against them, bring doubtful support to it, those passages that declare we may fall from

grace, are almost all plain and unequivocal. All the passages that are brought forward in defence of final perseverance may, when rightly interpreted, be shown to possess no relation to the subject; while those that assert the contrary are not only very numerous, but many of them cannot possibly admit of a different interpretation.

We have now seen, I trust, that the doctrine of scripture on the subject of the perseverance of the saints, is agreeable to that of reason; and we have thus wrested out of the hands of unbelievers, one of the weapons whereby they attempt to injure the cause of christianity. When they hear the doctrines of unconditional election and reprobation, of irresistible grace and final perseverance, advocated by its friends, they exclaim, Such doctrines are contrary to reason; and they thence contract a prejudice against our religion, which is not easily removed; and are enabled to wield an argument against it, which is not to be answered until these doctrines are abandoned. Did those who thus form their opinion of christianity by what some of its friends report, judge for themselves, and examine the sacred volume with care, they would find that the above-named doctrines are not those of the Bible, and hence their prepossessions against it would so far be removed. They would find the Bible declaring, that God is no respecter of persons—that Jesus Christ has made atonement for the sins of the whole world—that he has thus thrown open the door of immortal life to all—that no compulsory power is used, whereby some are forced into the door, while others are excluded for want of the ability of entering: but that God, having prepared the way and the means, leaves it to mankind to accept of, or refuse his offer. They would find, that man is uniformly addressed as a free-agent—as one who may to-day be in the path of life, and to-morrow leave it; who may at one time be in a state of grace, and at another fall therefrom.

Let us now briefly consider the effects which belief in this doctrine is calculated to produce in the heart and on the conduct of men.

1st. It is calculated to generate spi-



ritual pride. When a man has persuaded himself that he is of the number of the elect, and will infallibly reach the kingdom of heaven, how natural is it, that he should learn to "think of himself more highly than he ought to think?" that he should consider himself as one of the favoured children of the Almighty—as one of an enlightened few; while the rest of the world are sitting in darkness and the shadow of death?—It is in vain to say, that although this may be the natural effect, yet it is not produced, because it is not counteracted by the Spirit of the Almighty. We know that the Spirit of God does not exert an especial power for the purpose of destroying the influence of natural and moral causes on the mind of man; and experience tells us that the effect, now said to be the natural result of the doctrine in question, has often flowed from it. Indeed, if the writer of this is not mistaken, spiritual pride is too frequently the product of Calvinism. As far as his observations have extended, this has been *generally* the case, except in those instances where a constitutional tendency to humility and diffidence have counteracted it. How different the effect of the contrary doctrine! When we know, that however high our attainments in christian knowledge and piety may be, we are still liable to err and to fall, how strong an excitement have we to cherish humility and distrust in ourselves! We then feel the propriety and force of the apostle's exhortation, "Let him that thinketh he standeth take heed lest he fall;" and we are prompted to humble ourselves before the footstool of divine mercy, and to pray for continual aid from on high, that we may be more and more established in the ways of holiness.

2dly. The doctrine of final perseverance tends to produce indolence as it respects our spiritual duties. This effect indeed we should naturally expect to see universally produced; for if he who has been regenerated is certain of persevering in the true path, what motive can he have for exertion? If indolence does not always follow, it must be because the doctrine is not thoroughly believed. In such cases, it is a dead faith—a faith that dwells only in the

mind, but operates not on the conduct. Yet there have been many instances in which it has produced the effect—in which professors, through its influence, have relaxed their exertions in their christian callings, and abandoned themselves to the commission of heinous sins. Such persons still have been known to assert that they are certain of arriving at the haven of peace at last, because they feel assured that they have been regenerated. The writer of these remarks has heard it argued against the consequence here alluded to, that no person is absolutely certain at any time, that he is of the number of the elect; and that no one therefore has a right to relax in diligence under the persuasion that he is. Of what utility then is the doctrine? Why tell us that the saints will persevere, if it is always uncertain who are saints? Are we to remain all the time of our pilgrimage in doubt on so momentous a point? In fact, by this mode of arguing, the doctrine is abandoned, and we are virtually told, that diligence is necessary to complete the work which has been commenced, and that perseverance is merely an *evidence* that our hearts are right, and not a *necessary consequence* of regeneration.\* How different the effect of the doctrine that we may fall from grace? This consideration at once arouses us to activity. We feel then that our salvation is in *some measure* at least dependent upon ourselves; that although the good work has been commenced, we must exert ourselves to carry it on to perfection—must "fight the good fight of faith" manfully—must be diligent to "make our calling and election sure."

Will it be said that the belief that we may fall, leads to fear and distressing doubt as to our eternal welfare? By no means; for we have the assurance, that as long as we *exert ourselves*, there is no danger—that "greater is he that is for us, than he that is against us;" and that no external enemy shall be "able to pluck us out of our Father's hand." The late Dr. Smith, of Princeton, treating on the doctrine of perseverance,†

\* When the writer uses the term *regeneration* in the Calvinistic sense, he would not be understood as acceding to that view of the doctrine.

† Natural and Revealed Religion.



thus replies to the question, "Of what utility can the belief of it be to the sincere christian?"—"This is an inquiry to be answered only by the experience of the saints. And many of the most pious christians have given to it their humble and fervent testimony, that it has contributed to preserve them continually mindful of their entire dependance upon the gracious aids of the Spirit of God, the true source of their ability for every duty." That the doctrine is calculated to impart comfort to the *old and established* christian, to him who has *long trod* in the paths of piety, and whose *habits of holiness* have become *confirmed*, there can be no doubt. But what is the effect to be produced by it upon those who are not so confirmed? Were it not that it will never, in most cases, be thoroughly, or, as I may say, practically believed—or that it is counteracted by other principles of faith, such as the uncertainty whether we are of the number of the elect,—there can be no doubt that it would have a most injurious effect upon the minds of the *young and the weak*. But even to the *old christian* there is no necessity of this doctrine to promote his comfort—since, as has been observed, he has promised enough that God will not forsake him as long as he does not withdraw from his service; and he trusts there is little danger, that after he has trod in the true path so long and so happily, he should *himself be willing* to abandon the hope that is in him, and to rush into the arms of his enemies.

To conclude—That Calvinists should earnestly advocate the doctrine of final perseverance, is not surprising; indeed, they *must*, if they are consistent, since it is an essential part of their system. It is the closing link of that chain of doctrines which they have framed. For if God *fore-ordained* every thing that comes to pass; if Jesus Christ *redeemed only the elect*; if the will of man is *not free*, and he is *unable to do any thing* in the work of his eternal salvation; if the grace that converts the sinner into the saint is *irresistible*,—then surely they who are thus *redeemed and converted*, *must* persevere. The foundation of this system is rotten, and the whole superstructure unsound. The main prin-

ciple is erroneous, and those built upon it partake of the same character. It is the offspring of a disposition to pry too closely into the *secret counsels* of the Almighty—to be "wise above what is written;" and until christians abandon this propensity to curious and philosophical speculations, and take the plain unvarnished word of God for their guide in searching for religious truth, they will be led into error.

*The Country Clergyman.*

*To the Editors of the Christian Journal.*

*New-York, Nov. 19th, 1823.*

GENTLEMEN,

INCIDENTAL circumstances have lately thrown in my way, the 65th number of "the Evangelical and Literary Magazine," a religious periodical work, published monthly at Richmond, Virginia. To your correspondent the first article was particularly interesting, as it is a "brief memoir of Mrs. Hester E. H. Tabb," a lady whom he had the pleasure of knowing, and with some of whose nearest relatives he is intimately acquainted. It occurred to him that a republication of the extracts from her papers which the memoir furnishes, together with some of the author's observations, and such reflections as should suggest themselves, might be interesting to some of your readers, and especially useful to the female part of them, whose rank in life is above that of mediocrity. He has therefore prepared the accompanying communication. If you think proper to insert it in your useful Register, you will confer a favour on your friend and servant.

To avail oneself of the death of an acquaintance, as an occasion of eulogizing *beyond bounds* the character of the deceased, or of gratifying survivors by *inordinate* commendation, is alike unworthy of a man of sincerity or of feeling. It is unworthy of a man of sincerity, because it is a sacrifice of truth; and it is unworthy of a man of feeling, because, in many cases, it evinces, that motives less pure and elevated than those which spring from friendship and affection, prompt the effort, and that personal considerations are not without their influence. But on the other

hand, to exhibit real excellence in its true light, to give to merit its due praise, is demanded by the universal suffrage of mankind, because it is in unison with the best feelings of the heart, and with the holiest dictates of true religion. It is a mitigation, however light, of that keen and bitter anguish, which the loss of a beloved relative occasions; it is in many instances, the well earned thanks which society is bound to pay, in consideration of efforts of education, which have resulted in the exhibition of example, by which it may be improved, thanks, which grateful acquaintance must ever be ready to tender; it is a motive to imitation of "whatever is pure and whatever is lovely," which, in all ages of the world, has had its influence. The fair page of history owes its origin to this principle, and the impressions which are produced by the death of the martyr, or by the exertions of the saint, recognize the feeling by which it is sanctioned. It is these considerations, and none other, which have induced me to offer this brief tribute to the worth of one, who, had it pleased Providence to spare her life, would have been, in no common degree, an ornament to her sex, and a blessing to all within the sphere of her influence.

"Mrs. T. was the daughter of Mr. Andrew Van Bibber and Mrs. Sarah E. Van Bibber, of Northend, Matthew's county, Virginia. She was born in the year 1800; and in 1808 was deprived of her father. The manner in which her surviving parent performed the duties which devolved on her, will best appear by the extracts which will hereafter be given. It may here suffice to say, that Miss V. B. was endowed with an understanding of superior order, and that it was cultivated with all the assiduity and skill which maternal love could prompt or supply. None of the ornamental branches of education were neglected: yet for the sake of these, there was no sacrifice of solid acquirements. The care thus employed was amply repaid, and at eighteen Miss V. B. took her rank among the most accomplished young ladies of the country. Though a stranger, I happen to know that she excited more than common admiration, and received an

unusual portion of those flattering attentions, which so often inflate the vanity and corrupt the hearts of the young and beautiful."

The education which the subject of this paper received, was not merely the best which could be acquired in the most respectable seminaries for young ladies; it was superintended by a parent, in all respects qualified for the duty, and completely devoted to the interesting avocation. Mrs. V. B. did not think that she had fully satisfied the requisitions of duty, or had entirely yielded to the impulses of maternal solicitude, when she had secured for her daughter the assistance of adequate instructors; she considered it as obligatory, while she felt it to be highly delightful, to examine into the progress which was making, to solve difficulties, to suggest useful subjects of study, and in various ways to cultivate a mind of no common order. In educating her daughter, every facility was afforded for acquiring the useful female accomplishments, and by those whose acquaintance with the family have given them an opportunity of judging, I shall be acknowledged to keep strictly within the limits of truth, in saying, that Miss V. B. displayed a taste both in painting and music which is very rarely equalled. But it would be manifestly unjust, to notice accomplishments of this kind, and to say nothing of the attention which was paid to the more important studies. It is too often the case, that where there is a talent for the ornamental branches of polite education, it is suffered by parents to be indulged, to the neglect of domestic avocations, and of mental improvement. And indeed, where there is little or no taste for such pursuits, the requisitions of custom or of fashion very often lead young ladies to waste several hours a day during many years in attempting to acquire an accomplishment, in which their most toilsome efforts never raise them above the degree of mediocrity, and very seldom even to this height. So trifling is the purchase, which is secured, at the invaluable price of time, which is never to be recalled. With the subject of this memoir this was not the case. Neither music nor painting oc-

cupied the hours which were appropriated to intellectual pursuits; nor did these preclude attention to that most important of all subjects, religion. The nature and evidences of Christianity she studied with an interest which the vast importance of the topick demands, and was able to give to one that asked her "a reason of the hope that was in her." It is devoutly to be wished, that all Christian mothers would imitate the example of Mrs. V. B., and devote a part of the Lord's day to the instruction of their daughters in the proofs of our holy religion, and in the character and bearing of its doctrines. The parent, as well as the child, would be improved by such a course of instruction, and the effects would be found in the increase of practical religion, not only in the domestic circle, but also in the community, over which the female character must ever, from its nature and occupations, exercise no inconsiderable influence.

The writer of the "brief memoir" in the Magazine before referred to, has exhibited some traits of character, by which the interesting subject of his remarks, was well known by her friends to be distinguished. They are drawn from "extracts from her own papers," to which he had access. The readers of the Journal cannot but be gratified by a view of them.

"1. *An intense desire of intellectual improvement.* The following is taken from a list of books read in the year 1818. "Upon recurring to all that I have *thoroughly* perused, the number seems much smaller than I should have anticipated. But I have been made more sensible, by an actual list, of the predominance of desultory reading, instead of a continued series of history or poetry. But in order that I may not lose even the little that I have perused, I will oblige myself to give the moral of all I have read." The following remarks, made in conformity to this resolution, are copied without any pains to make a selection.

"*Bennett's Letters.*—The style of these interesting letters is very pleasing. After recommending every accomplishment as ornamental to the character of a highly educated female, he crowns the whole with piety; without which every acquirement is vain—with it, every humble virtue shines with placid lustre. He commends to the female, the union of elegance with practical religion, as the most finished portrait of feminine loveliness.

"*Pleasures of Imagination.*—This poem combines beauty with dignity. The passages which most pleased me, were 'the invalid tasting once more the delights of pure air and lovely scenery'—'the description of the rainbow'—and 'the superiority of moral beauty to that of nature.'

"*Christian Morals.*—Replete, like all the other works of this admirable woman, with lessons of piety. She forcibly inculcates the importance of forming right habits in youth—of not procrastinating the period of repentance and good works—of docility in the young—of charity—government of the temper—respect to parents, &c. &c."

"I am greatly tempted to prolong these extracts—but my limits forbid the addition of any but that which closes the list.

"*The New Testament.*—Twice. I have read this with more attention, and I would humbly hope with more improvement than before.—The Psalms, in the Old Testament, I have learned to admire, as abounding in exquisite beauty, sublimity, and grandeur."

"2. *She had learned, although young, to set a high value on time, and to observe a remarkable order and method in all her pursuits.* How edifying is it, amid the waste of time of which so many of every age are guilty, to find a lovely young female recording such sentiments, and making such arrangements as follows?

"How much might we achieve, how much good could we accomplish, were we not continually in the habit of *wasting small portions of time*; and of deferring things useful in themselves, until we had idly spent or gaped away several hours, which, but for the custom of postponing employment, might have been pleasantly and profitably occupied." A copy of regular arrangements for the day might seem too particular, and would be unprofitable, because every individual must make them according to circumstances; but I ought to state that every hour was appropriated, and among the allotments, I find the following—"religious reading—domestic arrangements—history—drawing—geography—After dinner, a review of the morning's occupations—A few minutes spent in addressing him to whom I owe every thing—work for the poor," &c. &c. And the whole plan of employment concludes with this short prayer—"Give me firmness to persevere in it, and bless my endeavours to make myself useful and beloved!"

"3. Another striking trait in the character of this incomparable young lady, was, *the unceasing attention paid by her to the cultivation of a good temper.* She had understanding to realize that human life is made up, in general, of little events, and that there is an almost perpetual occurrence of small trials and petty vexations.



And she had the wisdom to resolve that all these little things should not ruffle her mind nor disturb her peace. Too many reserve their *good feelings* for *great occasions*; and give way in trivial matters to that sort of temper, which keeps themselves perpetually *chafed*, and those about them uneasy. But let us see how Miss V. B. communed with her own heart on this subject.

"Let not temporary feelings ever get the better of those principles of justice and benevolence, which in our hours of calm reflection, we are willing to admit—Let us say to ourselves, how will this circumstance appear to me a few years hence, when time has dissipated the clouds of prejudice, and we impartially retrace our actions and all their motives."

Again; "Most persons allow that it is less difficult to bear with fortitude a great disappointment, than to support with patience those petty vexations, which mingle with all the occurrences of daily life. And surely, if it is praiseworthy to take an interest in acquiring an accurate knowledge of those celebrated heroes, who so much enliven ancient and modern history; to learn the situation and commerce, as well as character of nations, with whom we shall most probably never be brought in contact,—*how much more essential is it, that our own hearts, from the government and correction of which springs all our happiness, and from whose neglected culture and discipline arises all our misery—should not remain a wilderness?*"

The next extract, although very brief, strikingly exhibits the trait of character before us; but also shows,

4. *A most amiable condescension and kindness to inferiors*; as well as a clear perception of moral beauty in the representation of characters met with in a course of reading. It is headed,

"Gentleness to Servants."

"What a pleasing picture of benevolence on the part of a master; and of confidence in servants, does the salutation of Boaz to his reapers, and their reply, convey—'And behold, Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you;' and they answered him, 'The Lord bless thee.'—How unlike the usual expressions of a master, which generally intimate a fear that his interest will not be sufficiently attended to!"—Perhaps few readers, after perusing this little extract, will fail to see new beauty and force in the passage of scripture here quoted.

In connexion with these particulars, and nearly allied to them, I may well place another conspicuous feature in the character of departed excellence.

5. *A high regard and unceasing attention to the happiness and improvement of others.*

VOL. VIII.

The following was most manifestly written entirely with the design of impressing more deeply on the heart of the writer, the sentiments which it contains. It is immediately connected with the record of a trivial incident, which was certainly intended for no eyes but her own.

"Thou, Father! who art the only safeguard against the encroachments of *vanity* and *selfishness*; O by the lesson which thy wondrous Son has given, of love to the mortal race, bestow on thy lowly daughter a portion of this kindly love.—Let me feel for all more than for myself. Let me profit by the example thou hast set before me in my revered parent—And teach me, beneficent Creator, to lose that love of self which wraps us in too poignant a feeling for our own misfortunes, and too dead an indifference to the sufferings of others!"

The following illustrates several parts of character, as well as that immediately under consideration. The writer had made a brief statement of her age, circumstances in life, relationships, &c. &c. and seriously proposes the question, *how one in her situation might make herself useful at this early age?* In answer she thus thinks and resolves.

"While so young, actions will not be so much in her power as sentiments.—Let her endeavour, then, to imbibe correct opinions; let her study her heart; let her draw from their hiding places all the bad qualities which endeavour to conceal themselves at the prospect of self-examination; let her endeavour to make herself beloved by her relations, to repay, by dutiful conduct, the debt of gratitude she owes her mother, by every delicate attention to engage the hearts of her brothers, and to implant the seeds of religion and virtue in the heart of the younger. To the orphan who resides with her, let her act the part of a sister; to her other young friends let her be affectionate, generous, and open.—Never let her set them an example, which she would blush to see them follow.

"In the company of gentlemen, let her be modest, yet not constrained. Until she sees the being, whom she could wish to honour and obey for ever, let her never ungenerously endeavour to make a conquest. Let her drive female coquetry far from her heart, and not suffer envy at the superior talents or charms of any woman to disturb her breast.

"Let her sedulously guard her tongue from defamation, and as far as possible think charitably of all.

"Let her prefer others before herself.

"Let her be uniformly kind and consistent to her domestics.

"Let her study good nature as a Christian quality; and the result will be natural politeness.

"Let her endeavour to obtain a com-

mand over her passions, and make this a rule, never to close her eyes in sleep, till she has forgiven every human being, (if she has before been vexed,) and is at peace with the world."

Surely these resolutions will commend themselves to the understanding and the heart of every person who reads them—But to young ladies especially they are recommended as embodying, in short compass, a great portion of practical wisdom; and containing most excellent rules to make themselves lovely and beloved, useful in society, and a comfort to their friends.

As I can only take brief specimens for the illustration of character, I am constrained to pass on to the remark, that

6. The subject of this notice was distinguished for both *filial affection*, and humble, fervent *piety towards God*. I combine these two traits of character, because they are nearly allied; and because, in the extracts to be given, the exhibitions of them are frequently united;—as in the following.

"How miserable are we, when a beloved friend suffers! My mother, my too well beloved parent, lies sick, and I cannot mitigate her pain. All I can do is to sympathize in her sufferings, and to offer my prayers for the merciful Ruler of the universe for her recovery;—O gracious Father! teach me to repay all her maternal tenderness and care of my wayward childhood—Make us, O Father! a family of love. Let religion impress her divine signet on our hearts; and teach us how to bow with resignation to all thy chastening trials, and to receive with ardent and grateful minds, the blessings thou lavishly bestowest."

The next extract seems to be one, of a number of *Lord's day exercises*, performed for the writer's improvement. It is given as an example of profitable perusal of the scriptures, which may edify the aged, as well as the young.

"Let me take the xvth chapter of St. John, and expatiate on its contents, for the edification and delight of my heart.

"How sweet is the promise of his bounty,—'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'—How truly, how justly may we rely on this promise of heavenly love! How often have I prayed that my Father would grant me some request, which I thought essential to my happiness; and though the wish seemed incompatible with probability, yet how frequently and how *graciously* has he condescended to grant it to a poor imperfect creature!—At other times, he has in mercy denied my solicitations; kindly denied them; for he knew best what to bestow and what to withhold.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disci-

ples."—"Thus we see that a nominal Christian is not all—we must with fear and trembling work out our salvation; we must diligently serve God, and endeavour to the best of our ability to benefit his creatures. 'If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.'—And shall we for the illusive and transient pleasures attached to this span of mortal life, give up our inheritance in heaven, bought with so great a price? Let me be wise, O Father, and early learn what true pleasure is—Let me propose to myself the pattern of a just and gracious Saviour; and though compared to him, I shall be less than a grain of dust is to this beautiful and comprehensive globe, yet am I accountable for an *immortal spirit*, which must in this pilgrimage of life secure an everlasting abode in the heavens, or be plunged for ever in perdition.—Again, O Father, let me exclaim, 'Lift up the light of thy countenance upon me, and I shall be safe'—Guard me from the waking dreams of folly—preserve me from my great enemy—lead me into thy green pastures—give me the food of thy living and quickening word—and when this weary head shall humbly repose on its mother earth, O let my spirit seek the God who gave it birth, the Saviour who redeemed it from the bondage of sin, and pour at the foot of thy throne my adorations of thy glory and mercy!

"This is my commandment, that ye love one another, as I have loved you."—"Ah! my Redeemer, who can do this?—But as far as our human and corrupt nature will permit, let us endeavour to imitate thy benevolence to every breathing soul, and study to deny ourselves for the good of others. But thy regenerating Spirit is necessary to perfect in us this frame of mind—let us fly to thy bosom, dear Jesus—and from thee will we draw forth every sentiment of adoration to our God, and love to our fellow creatures!"

The following aspirations strikingly exemplify every trait of character which I have particularized. They are believed to have been written when Miss V. B. had not yet completed her 18th year.

"O my Father! teach me not to abuse that precious talent, time, which thou hast committed to my keeping. With a deep conviction of the unprofitable manner in which I have employed the invaluable and fleeting moments of my past life, I come before thee; and, O God, if thou wilt deign to listen to the voice of thy poor suppliant, receive my thanks that thou hast brought me thus far on the journey of life; and hearken to the prayer of my heart, that thou wilt teach me to employ the remainder to thy glory, and for the eternal benefit of my soul—let me not trifle away the inestimable minutes, which

compose my earthly existence. In the wild flow of youthful spirits, let me not sacrifice to worldly celebrity, or to the praises of but worldly approvers, that humility and abasement of self, which constitute, in thine eyes, the most valuable of the gems which compose a Christian's crown. And O, wilt thou deign to grant me this request, for I can do nothing without thee, that I may never lay my head on my pillow at night, without having earnestly endeavoured to do something for the benefit of my fellow creatures; something to evince to my beloved mother, the ardent love which her tenderness to me has inspired—and when I am with my brothers, to be in every sense of the word a kind and affectionate sister; studious never to let them blush for her conduct.

“Let me love my female friends with the warmest feelings of friendship, which one immortal soul should feel for another, whose similarity of pursuits should still more attach me to them. Let me defend them when slandered, think charitably of their actions, and endeavour to serve them in every possible manner.

“Let me pursue my studies with earnestness and zeal; let me catechise and strengthen my memory; let me not slide into the opinions of others, but let me examine for myself; let me impartially view every question on all sides, and imploring light from thee, let me form that conclusion which conscience supplies, and be firm in every principle which I think right.

“With a solemn and proper impression of the importance of duly applying every moment to some worthy use, let not the conviction spread a gloom over my manners or features; let them wear that serenity, which a belief that earthly concerns are but of small import (except as they give opportunity to employ the Christian virtues) would naturally inspire; and that cheerfulness which resignation as to every event in life would give them.

“Let the orphan who is under our protection claim the affectionate interest that I would bestow on a sister—Let me endeavour to engage her affection—Let me try to make her a companion in all my pleasures and my studies, and never to set her an example, which she ought not to follow.

“N. B. My drawers and closet to be kept in the exactest order—clothes in the neatest style—and my temper without a ruffled moment.”

The following seems to have been written about the same time, and breathes the same spirit.

“Thou, mighty Father of creation! thou who touchest the stars with thy fingers, and they run their course rejoicing, O listen to the supplication of thy child—Though I am but an atom in the links of

countless worlds, yet thou hast revealed from holy writ, that not one hair of my head is unnumbered—A sparrow cannot fall to the ground without thy knowledge; and I, who am of more value than many sparrows, will believe that thou deignest to rejoice when the sweet visits of thy Holy Spirit find my wayward soul disposed to welcome the heavenly guest, and to mourn that my mind is so often led astray by the passing vanities of the world. Not a sigh of my bosom is unheard by thee my God—Not a smile of innocence is unperceived—Not an evil thought escapes my beneficent Father. See how my cup overflows with love. A mother, tender, indulgent, affectionate—to whom I am attached by double ties: for all I know, and all I have acquired, I owe to her. She it was who first taught my infant tongue to raise my feeble voice of adoration to its Maker—She who soothed my spirit, when vexed by childish ills—she who with unwearied assiduity first taught me the harmony of sweet sounds: who encouraged and aided every sketch of my pencil, and who read with me each favourite author, and pointed out the beauties of the classic bards, and raised my youthful mind to the enthusiasm of delight, and my soul to the ardent wish of being good. O disappoint her not, my Father! Let not the child she has nursed in her bosom, be a dishonour to her age—let not the heart in which she has studied to implant virtue, ever become degenerate—let it ever overflow with filial love and gratitude to her, and to thee for having given me such a parent.—May I prove the comfort of her age, and may my beloved brothers unite with me in grateful affection to her who has been all to us.”

Here follows another Lord's day exercise written in Miss V. B.'s 19th year.

“Sweet to me are meditations on the sacred volume, which promises to those who humbly and zealously peruse it, and walk in the firm steps of faith and piety, endeavouring to obey its dictates—eternal and never fading felicity. O thou dear source of immortal life, thou softener of all the cares which at every moment spring up to stop our progress in virtue; thou vanquisher of every passion whose baleful influence makes each bud and blossom of happiness to droop, O shed thy light in my soul more and more “unto the perfect day:” and teach me the way to salvation and bliss. While youth tinges anticipation with every golden hue of expected pleasure—while judging by our feelings to others, we should hope to find in each acquaintance a friend, and in each well known companion a soother of our sorrows, an enhancer of our joys—while blessed with dear relations, whose very existence makes our hearts beat with the lively glow of gratitude, and whose con-



verse and sweet friendship create a dearer rapture than all this world has to bestow—while affluence extends its favours, and health strings every joyous nerve—while all these blessings bind me closer to this world—O let not my creator God be forgotten in the days of my youth—With lively and rapturous gratitude let me survey his goodness—These blessings are not due to one so weak, whose nature is so corrupt as mine; but from the unfailing and inexhaustible source of my Maker's mercy they flow—Blessings alike attend the virtuous and the wicked. 'He maketh his sun to shine on the just and on the unjust.' O let me profit by its heavenly beams; let me bask in the light and the smile of his countenance—let me seek a nearer and more delightful communion with him.—Give me, Lord, a contented and quiet heart—Let me not set my imagination on those things which are difficult to obtain, and which have not thee as their chief and final object. Purify my heart from the gross affections of this world—Give me such a sense of thy continual presence and benevolent interest in my being, that I may learn to regulate my actions, words and thoughts, until they may be weighed by thee in the balance, and not be found wanting—When, O Lord, will that blessed period arrive; when shall this too often rebellious heart, say at each event with fervent piety, 'thy will be done?'—Not, O my Father, till thou hast renewed my nature from its present corruption to the pure state of being in which thou formedst the first inhabitants of paradise—And when my heart thirsteth for virtue, when it seeks to escape the trammels of degrading folly, vanity, and vice, O wilt thou not, beneficent Creator, aid the efforts of thy feeble child—Wilt thou not strengthen me with thy strength, purify me with thy love, and soften every feeling to a perfect union with Christian duties?"

Miss V. B. was accustomed, as appears from her papers, to set apart particular seasons for a review of past life. I have seen several papers written on new year. They manifest great tenderness of conscience, deep humility under a sense of past deficiencies, and fervent desires to make progress in the ways of true piety. Extracts from them would be very edifying; but these, time will not permit me to make.

I cannot, however, refrain from copying the following, as it affords a fine contrast to the conduct of many young females, on an occasion as deeply interesting as any other in human life. Miss V. B. was about to be married. In contemplation of this event, she thus expresses herself before her heavenly Father.

"A new scene of action is now awaiting me. In a few months I shall take upon myself the sacred name of wife; and I

must look forward to performing with diligence and zeal the duties annexed to this character.

"Thou, O my Guide, my Creator! the light of my footsteps and the supporter of my frail being! bestow on me thy approving smile—Make me sensible how much I owe to the excellent man, whose destiny will hereafter be linked in mine. Enable me, by thy precepts and Holy Spirit, to prove a comfort to him—Let me console him in adversity, rejoice with him in prosperity; make his pleasure my study, and his eternal welfare my daily prayer. Let me forego the wish of worldly admiration, wherever it jars with the conduct of a good wife, and an affectionate help-mate.

"My prospects are now bright—a tender and amiable lover on the point of assuming a still dearer character—an idolized mother, who sanctions and blesses my choice, affectionate brothers and approving friends, all combine to shed around me the genial atmosphere of happiness—O let me bow in gratitude to thee my God for all thy benefits and all thy mercies: And let me not forget in the endearments of worldly love, that to thee I owe a higher duty—adoration pure and sacred. Infuse into my weak soul, by thy Holy Spirit, a disposition to do thy will—Let thy blessing sanctify me and all who are to be mine, unworthy as we are of thy unbounded mercies—Be with me, O God, in every stage of life; and let me seek for thy favour as the first object through every vicissitude of this Changing and short human existence."

Page after page might be copied from the private papers of this most estimable young lady, evincing her desire of improvement, the value which she placed on time, her watchfulness over her own heart, and care in cultivating a good temper, her gentleness to servants, and condescension to inferiors, her disposition to promote the happiness of others, her filial affection, and her humble piety. But the foregoing extracts are sufficient for this purpose, and any addition would only be an accumulation of evidence, where it is not needed.

In the year 1821, October 25th, she was married to Dr. H. W. Tabb, of Gloucester. We have seen with what a spirit of humble prayer she contemplated this event. The new duties growing out of this relationship were discharged with the same fidelity and zeal that characterized her as a daughter, sister and friend.—Every thing promised happiness as complete as can be enjoyed in such a world as this. But—how inscrutable are the ways of Providence!—this delightful scene was soon darkened—Death came, and the fond husband was left as if alone in this wide world; the devoted mother seemed as though she

were a second time made a widow ; friends and relatives saw that a vacancy had been created in their circle, which no one could fill.

The indulgence of your readers is solicited, to a few reflections, which the above extracts, and some acquaintance with the writer of them, have suggested.

When such a young person is "cut off from the land of the living," it is very natural to ask, what can be the reason ? Why is it, that the Lord of life and of death leaves the old and apparently useless, still to remain on earth, while the young and blooming, full of strength and loveliness, are removed from fondest embraces, and torn away from arms, which would have encircled them, were it possible, for ever ? Why does consumption, or fever, or some more terrific messenger of death, and more sudden in its operations, direct its invincible attempts against the accomplished, the excellent and the useful, while there are any, to whom these epithets are inappropriate, still left to become a prey ?

We would not make these inquiries in a tone of querulous complaint, nor would we question for a moment the unbounded wisdom of the Infinite Understanding, nor our own obligation to unlimited submission. "Thy will be done on earth, as it is in heaven," we would ever make the prayer of our hearts, as well as the language of our lips. Nor is it intended fully to answer those inquiries. No doubt those afflictive dispensations are intended to teach us the importance of acquiescence in all God's purposes ; to lead us to the consideration of the frailty of our own state, and to a correspondent preparation for futurity ; to show us, that our best acquirements, if unsanctified, are comparatively useless ; to illustrate to us the necessity of loving God above all other things, and of being willing to yield to him the dearest object of our regard. Were it the comparatively insignificant only, who are called hence in early life ; were it those only who have been distinguished by no excellencies, whose worth had never excited the esteem, or loveliness the interest and admiration, of friends and acquaintance ; much of the practical efficacy

which it is intended that such deaths shall produce, would be lost upon society. While Rachel weeps the more bitterly for her children, in proportion as she knows and estimates their virtues, let her remember, that it is these very virtues which make submission the more acceptable, and the sacrifice more beneficial.

"The righteous," we are taught, "are taken away from evil to come." But it is not probable, that this is the only, or indeed even the chief cause of their removal. No doubt the wise Disposer of events intends to make them useful in a better world than this. If "he maketh his angels spirits, and his ministers a flame of fire ;" if he uses the glorious inhabitants of heaven, to effect the purposes of his providence ; certainly it is not unreasonable to think, that he uses the improved faculties and holy qualities of his saints, whom "he takes out of this world," so as to subserve the great designs which he has in view. Analogy supports the opinion. Here every thing becomes in some way or other useful. The more highly cultivated are made to assist the intellect of less elevated character ; and are there no disembodied spirits, whose faculties are to be directed and trained and instructed ? What is the state of infants, whose souls wing their flight to paradise, before they have attained any character ? It is not intended to speculate on this topick, on which we can of course know but little ; but let me remark, that it is not in consistency with observation of the present state of things, or of the nature of mind, to suppose that the young soul reaches perfection of intellectual character, merely by becoming disengaged from corporeal associations. Who can tell, then, whether the Almighty may not occasionally select the most excellent of the earth, and the most useful among the children of men, to make them more excellent and more useful in the world of spirits ? And who would impugn the wisdom and the judgment of the gardener, who should transplant his fairest flowers to a richer soil, where their bloom will be more luxuriant and their fragrance more delightful ?

Among the many arguments which

are alleged to prove the immortality of the soul, there is certainly none, which is more directly calculated to produce conviction on a mind of any sensibility, than that which arises from contemplating the decease of a young and interesting person, high in intellectual endowments, noble and generous in feeling, and governed by a due sense of religious considerations. Let us conceive the fond parent thus bereaved; the object of his hopes thus early snatched away; the ripening faculties of his child's understanding, and the amiable qualities of the heart, withered by the influence of death. What an insult would it be to his parental affection, to tell him, that his child is lost **FOR EVER**! That its mental faculties reach no higher perfection, than what they attain, in the few and short years of his transitory existence here! That its moral qualities perish, when its pulse ceases to vibrate! Where would be the motive to exertion, if this were true? The feelings of nature are at variance with a system, so cold and appalling. **IMMORTALITY** is entwined about the very fibres of the heart, and man must cease to be *human*, when he can rest satisfied without being *immortal*. It is this blessed hope, with which the Gospel of Jesus Christ supplies us, which enables the Christian to resign his offspring, at the call of the great Parent of the universe, confident, that they are "not dead, but sleep," and that the Saviour of mankind will, at the last day, awaken them to the enjoyment of a glorious eternity. It is this, which prevents their "sorrowing as those who have no hope," and enables them, even in the depths of their grief, to say with submissive Job, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The above memoir can hardly be perused by a thoughtful and well-disposed mind, without an impression of the excellence of example. Is the reader a *parent* or *guardian*? Let him here see what parental care

"under the blessing of Providence can effect. The interesting person of whom we have been speaking, grew up in a part of the country peculiarly destitute of religious privileges, and of opportunities of public instruction.

"Family religion and domestic discipline afforded her all her advantages. Surely a mother's pious care is amply repaid by such a result as we have witnessed. While a well-trained, dutiful, pious daughter lives, she blesses the hearts that felt an anxious and ever-watchful interest in her welfare; and if by God's wise providence, as in this case, she is removed, how great is the consolation afforded by a remembrance of her dutiful affection and youthful piety! Ah! when parents have to bury their children, what can support them, but the hope that these objects of their dearest love are gone to the bosom of their Father in heaven?—But if the parent has to remember the scenes of gaiety and folly into which the child was led; and at once call to mind on her part neglect of parental duty, and on that of the daughter indifference to religion and devotion to pleasure, how painful, how terrible are such recollections! Let parents who read this, lay to heart the parting time between them and their children, and now act, as they will wish they had done, when the sad hour of separation shall arrive."

Is the reader a *child*? Let him here contemplate "a bright example of piety, which is earnestly recommended to all" in the language of the wise monarch of Israel, "Remember thy Creator in the days of thy *youth*."

"But especially" it is recommended "to young ladies in affluence, and likely to be connected with men of influence in the state. Let them study the character of Mrs. Tabb—Let them contemplate one in the bloom of youth, distinguished by talents, rich in varied acquirements, in possession of wealth, surrounded by devoted friends, admired, flattered, and caressed, turning her heart from the vanities of life, and bowing with lowly reverence before her Creator, devoting her life and soul to the Saviour, and setting an example of firm, steady, fervent piety, instructive and edifying even to the aged Christian! Had she lived, how salutary would have been her example and influence as a wife, mother, mistress, and neighbour! And now that she is dead, how precious the recollections which enable the hand of maternal affection to inscribe on her tomb,

"She 'remembered her Creator  
in the days of her youth,'"

And with exemplary faithfulness discharged  
every relative duty.

To her bereaved husband and widowed mother  
she was a crown of glory:

But although that crown withered  
at the approach of death,

She is gone  
to receive that which is incorruptible,  
and which fadeth not away."



*Documents respecting the Church.*

[We deem the annexed documents, which have been transmitted to us, of sufficient importance to communicate to our readers: and we understand the following are the reasons which rendered the communications on the part of Bishop Hobart necessary and proper.

To prevent erroneous impressions being made of the sentiments of the bishops, and of the clergy and laity of the Church, on the subject of these applications, and particularly in relation to Bishop Chase's project of a theological school for the state of Ohio.

To exhibit the paramount claims of the general theological seminary to patronage, agreeably to what he conceived was the general sentiment of the Church, and in particular compliance with a resolution of the standing committee of the trustees of this institution.

To counteract the erroneous representations which were made of his own views and conduct in this business: Bishop Chase was engaged in circulating the pamphlet which he had published "on the subject of his going to England," in which, professing to give a candid statement, he had withheld two communications to him from Bishop White, and another from Bishop Brownell, deprecating the plan of a theological seminary in the state of Ohio, and endeavoured to present Bishop Hobart in an unfavourable point of view. Bishop Chase also circulated a pastoral letter of Bishop Hobart, in 1820, in which he advocated a diocesan seminary in New-York, without stating the circumstances which afterwards induced him, in the spirit of conciliation and compromise, to promote the union of this and the general seminary, under its present constitution.

A communication from him was thus rendered further necessary, in order to satisfy the inquiries which were made, and the still greater number which he foresaw would be made, relative to the business generally, and to his own particular conduct and views in regard to it. This necessity had been foreseen by his venerable father in the episcopacy, (Bishop White,) who had intimated to him, before his departure, that "he might be under the necessity of stating the circumstances which should have prevented his" (Bishop Chase's) "voyage, in consequence of the inquiries which would be made."

The evil of bringing these matters before the Church of England was done by others. Bishop Hobart thus found himself placed in a situation, in which it became his duty, however painful, to seek to correct and prevent erroneous impressions; and this he endeavoured to do with as much delicacy and prudence as was possible.]

*Address and Statement in behalf of the Episcopal College in Connecticut,—*

"To the Bishops, Clergy, and Laity of the Church of England.

Brethren,

AN occasion has arrived, when the Episcopal Church in the United States once more looks, with filial solicitude, to her parent Church in Great Britain. Planted in the midst of Dissenters from her minis-

try and worship, and opposed by many prejudices, numerous difficulties have heretofore retarded her progress: yet, fostered originally by the venerable *Society for the Propagation of the Gospel in Foreign Parts*, and prospered by the Divine blessing, she has now attained a respectable rank among the other Reformed Churches in our country. Still, she experiences a formidable obstacle to her advancement, in the necessity of educating her youth in seminaries under the influence and direction of other denominations of Christians.

Within the present year, however, an Episcopal college has received a charter from the legislature of the state of Connecticut, to be called by the name of Washington College;\* and it is in behalf of this institution, that its trustees now beg leave to address you.

Active and successful exertions, in behalf of this institution, are now in operation, among the friends of the Church in this country, for its respectable endowment; but after our best efforts, we shall still need the assistance of her friends in Great Britain; and it is to them especially that we must look, for the supply of books to furnish a library, and for the necessary philosophical apparatus.

We earnestly hope, that your aid will enable us to place this Episcopal College upon an equal footing with the other literary institutions amongst us. You will readily conceive, that no measures could be better calculated to promote the prosperity of the Church in this country, and to oppose an effectual barrier to those spreading errors, which are dividing and destroying the other religious communions.

Between nations, as among individuals, a common religion is a strong bond of union. We beg leave to add, that *the best friends which Great Britain has in America, will be found among the members of the Episcopal Church*; and to express our conviction, that every thing which conduces to the extension of this church, will be found to strengthen the bands of relationship and amity which connect the two countries.

Under the influence of these considerations, we have deputed the Rev. *Nathaniel S. Wheaton*, A. M. rector of Christ Church, Hartford, to proceed to England, to solicit your friendly assistance; and we beg leave to commend him to your hospitable reception, as a man of piety and worth, and every way worthy of confidence and esteem.

*By the trustees of Washington College,*

THOMAS C. BROWNELL, President,  
and Bishop of the Diocese of Connecticut.  
HARRY CROSWELL, Secretary.

New Haven, Connecticut, August 30, 1823.

\* It was necessary that some name should be given it in the charter. Should some munificent benefactor to the institution be found, it is intended to honour it with his name.

The following statement relative to the origin and present circumstances of the *American Church* is submitted, in the hope that they may increase the interest already felt in this country in the prosperity of that distant part of Christ's vineyard.

Before the event which severed the United States from the mother country, a number of churches had been planted there by the missionaries of the *Society in England for the Propagation of the Gospel in Foreign Parts*. These were of course withdrawn, when the dependence of the States on the parent country ceased, and the Church in America was reduced to a languishing and precarious state of existence.

The attachment of its members was, however, too deeply rooted, to suffer them to witness its decay without an effort to arrest it, and their first care was directed to the provision of a valid ministry. In the year 1784, the Rev. *Samuel Seabury* was appointed, by the Episcopalians in Connecticut, to proceed to England, to solicit consecration at the hands of the English bishops; but as no civil provision had then been made for the consecration of bishops out of his Majesty's dominions, and as the necessities of the American Church were pressing, he was induced to apply to the bishops of the Scottish Church, where, it was understood, no obstructions of a civil nature existed; and was set apart to the Episcopal office by Bishop Kilgour, of Aberdeen, assisted by Bishops Petrie and Skinner.

Three years later, when the obstructions in England had been removed by an act of Parliament, the Rev. Dr. *White*, of Pennsylvania, and the Rev. *Samuel Provoost*, of New-York, both of whom had been ordained in England, were consecrated at Lambeth, by the Archbishop of Canterbury; and in 1790, the Rev. Dr. *Madison*, of Virginia, was also consecrated, by the same authority. Bishop White is now the only survivor of those who received their consecration in England, and the remaining nine American bishops have all been consecrated by him.

These circumstances are related, that it may be seen how directly the American Church is descended from that in England. The former claims to be considered as a genuine branch of "the Holy, Catholic, and Apostolic Church;" and it gratefully ascribes its existence, under God, to the unwearied efforts and maternal care of the Established Church in England. Its formulary of public worship is almost identically the same: it believes in the same articles of the Christian faith; and acknowledges the same Book of Homilies to contain sound expositions of Christian faith and practice.

Such is the civil constitution of the United States, that neither bishops nor clergy

derive the least assistance from the government: they are in every case supported by the voluntary contributions of the people over whom they preside. The *largest* salaries of the clergy do not exceed 700*l.* sterling; while the average of their incomes may be estimated at 120*l.* or 130*l.*—The bishops are also rectors of churches, and generally derive their support from that source.

The number of organized Episcopal congregations in the States falls but little short of *six hundred*; while the clergymen engaged in actual parochial duty, *do not exceed half that number*. It is pleasing to record the gradual extinction of those inveterate prejudices against Episcopacy, which distinguished the first settlers of the country, especially in those parts where the Church has been advantageously made known by her more intelligent ministers. The candid and moderate belonging to the various sects, appalled at the enormous strides of heresy, are visibly becoming more reconciled to a Church, whose temperate doctrines, consistent government, and edifying mode of worship, present a common ground of union, not to be found within the pale of any of the classes of dissenters. Nothing indeed seems to be wanting to a general extension of the Episcopal Church, *but a corps of zealous, well-educated clergy*, far more numerous than, with her present advantages, it is possible for her to possess.

In the range of States to the westward of the Alleghany mountains, whose population is already computed by millions, a large portion of whom are attached from principle to the forms of this Church, it is a melancholy fact, that but fourteen Episcopal clergymen are employed! Nor is there the least prospect of their receiving a supply for years to come, unless a more adequate provision is made for the education of ministers. The churches in the States bordering on the Atlantic, where *all* the literary institutions of note are found, are only supplied in part; and while *they* labour under their present privations, all missionary efforts for the benefit of their western brethren must be suspended.

This lamentable deficiency in the numbers of the Episcopal clergy is to be ascribed principally to the fact, that there does not exist in the United States a college generally accessible to students, where they may receive a classical education, without danger to the religious predilections in which they have been brought up. It ought, however, to be mentioned, that Columbia College, in the city of New-York, is conducted principally by members of the Episcopal Church; but such is the expense attending a four years' residence in a large city, that the benefits of the institution are in a great measure confined to the city itself. The *theological* institu-



tion lately established in the same place, is devoted to the object of preparing young men for the ministry, who have received a classical education elsewhere.

Unhappily for the cause of religious truth, the best endowed literary institution in the country—the *Harvard University*, near Boston—is wholly Unitarian. Few young men of talents leave that institution without having imbibed more or less of the spirit of bold religious speculation, which has already spread to a most alarming extent among the opulent and intellectual, particularly in the eastern part of the Union. Yet it is highly gratifying to reflect, that in no instance has an Episcopal clergyman been known to abandon the faith of his fathers, and lead his people over to the ranks of Unitarian heresy and dissent. The *Liturgy* has hitherto proved, under God, an effectual bulwark of “the faith once delivered to the saints;” and hence it has been lately made the object of repeated and severe attacks from Unitarian pens. The Harvard University is in possession of funds to the amount of more than half a million of dollars; principally the accumulated donations of individuals; and enjoys moreover a large annual stipend from the state treasury: it has a library of 30,000 volumes; and the various branches of science, and classical literature, are taught by twenty professors, aided by a number of tutors. With means so extensive, it must operate a material change on the religious views of the community; and particularly so, as its professors occupy the first rank among the learned in America. The North American Review may be adduced as a specimen of their literary ability.

The other important classical institutions are, without exception, controlled by denominations not *Episcopal*; and in all of them, the peculiar principles of their respective sects are more or less inculcated. The consequences to the Church may easily be imagined. Many young men of fair promise have been annually lost to the Church, who might have been dedicated to the service of her altars, had they not been compelled to seek a classical education in institutions unfriendly to her government and mode of worship.

The second place among American colleges is occupied by *Yale College*, which is exclusively directed by *Congregationalists*. It is worthy of remark, that its library is not a little indebted to the munificence of members of the *Established Church in England*. Soon after its foundation, many authors then living, enriched it with donations of their works; and Mr. Dummer, the agent for the colony, presented it with 800 choice volumes. But it found its most munificent patron in Dr. Berkley, bishop of Cloyne, who added near 1000 volumes—

260 of which were folio editions of the best authors. The college is also indebted to him for a valuable tract of land in the state of Rhode-Island, the annual rent of which is appropriated to the encouragement of classical learning. A *Baptist* college, lately organized in the District of Columbia, has also derived essential aid from England, in donations of money, and books for its library.

Thus has it happened, that, while the literary institutions of other denominations in America have been essentially aided by the liberality of English Episcopalians, the *Episcopal Church in that country remains destitute*. Its members in the state of Connecticut have been endeavouring, for the last twelve or fifteen years, to obtain from the legislature a charter for an *Episcopal College*; but so powerful has been the operation of popular prejudice, that their efforts have been without success till the present year. This difficulty being at length overcome, they have now to contend with the evils of poverty; while their scattered situation renders even the support of their clergy burdensome.

It is the intention of the trustees to render the college, as far as possible, a place of resort for the sons of all the Episcopalians throughout the Union, and a nursery of ministers for the infant church. The patronage of all the friends of the cause will accordingly be solicited; and agents for collecting funds are now actively engaged, with very encouraging prospects of success. But it cannot be concealed, that without some aid beyond what lies in their own resources, particularly in the provision of a library, and apparatus for experiments in natural philosophy, many years must elapse, before the Church will experience any material benefit from the institution.

Under these embarrassments, the trustees are induced to turn to that enlightened body in England, from which it is the boast of the American Church that she derives her origin. They rely on a simple exposure of their circumstances—their wants, and their prospects,—to procure them a favourable hearing. They do not wish to appear in the character of supplicants for charity—they only desire to be put in possession of the means of emulating, though with humbler efforts, the career of their brethren in England, in extending and building up the cause they love.

Subscriptions, donations in books, and philosophical instruments, will be thankfully received by C. and J. Rivington, St. Paul's Church Yard, and Waterloo Place, Pall Mall; and by Rivingtons and Cochran, 148 Strand.—The Rev. Dr. Gaskin, prebendary of Ely, and rector of Stoke Newington, will also receive donations in aid of the same object, at his residence in Stoke Newington.—*London, November, 1823.*



**NOTE** relative to the Agency of the Protestant Episcopal Church in the United States of America, in certain applications in behalf of local institutions of that Church, to the Bishops, Clergy, and Laity of the Church of England.

THE undersigned deems it due to the Protestant Episcopal Church in the United States of America, to make known, that this church has not by any act of the General Convention of her bishops and the representatives of her clergy and laity, the only organ through which that authority can be conveyed, authorized an appeal in her behalf to the parent church in Great Britain, for whom she cherishes the most profound veneration, and to whom she gratefully acknowledges that she is "indebted under God, for her first foundation, and for a long continuance of nursing care and protection," and from whom she has not departed "in any essential point of doctrine, discipline or worship, or further than local circumstances require."\* He is especially persuaded that the great body of her bishops, her clergy, and laity, would not sanction such an appeal from a particular diocese or district in favour of any local institution, for whatever purpose established. It is within his knowledge, that this sanction has in some recent cases been solicited and refused.

While many Episcopalians in the United States are opposed, for weighty considerations, to an application to any foreign source for aid to their church, others, not few in number, doubt, to say the least, the propriety and expediency of such a measure. But the undersigned is fully satisfied, that if a *public* appeal of this description were deemed proper and expedient, all would unite in the opinion, that it should be made in favour of the General Theological Seminary which has been established by the authority of the church, for the purpose of educating a pious, learned, and orthodox ministry. As evidence of the correctness of this sentiment, he states the fact, that the General Convention of the Episcopal Church, consisting of its House of Bishops, and of

its House of Clerical and Lay Deputies, who are chosen by the diocesan conventions, passed a resolution at their session in May last, enforcing the claims of that institution, and earnestly inviting the members and friends of the church, to contributions and exertions in its behalf. The following is also a copy of an official instrument, which was furnished to the undersigned before he left America.

*Extract from the Minutes of the Standing Committee of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, held in the Vestry-room of Trinity Church, in the city of New-York, on Thursday, September 18th, 1823.*

Resolved as the opinion of this committee, that the General Theological Seminary of the Protestant Episcopal Church in the United States of America, from its character as established by the authority of the church, and under the control of the same; from the importance of its design, which is to provide for the whole church a pious, learned, and orthodox ministry; and from the state of its funds, which are inadequate to even its present limited exigencies, is peculiarly entitled to the patronage of all those benevolent individuals who take an interest in the prosperity of the American church:—and that the secretary be directed to furnish official copies of this resolution, under the seal of the Seminary, to the Right Rev. Bishop Hobart, to be used by him as he may judge expedient.

*I certify the above to be a true extract from the Minutes of the Standing Committee of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

HENRY U. ONDERDONK, Sec'y.

The General Theological Seminary is *now* established on principles which are calculated to secure a correct and able administration of its concerns; and it has thus inspired general confidence, and called forth the most solicitous wishes and exertions in its behalf. It is governed by a board of trustees, consisting of the bishops of the church, and of clergymen and laymen chosen by the General Convention. The constitution of the seminary makes provision for the establishment, in due time, of branch schools under its superintending control, in those parts of the union where the exigencies of the church may demand this arrangement; and thus obviously renders unnecessary and inexpedient, the organization of independent diocesan institutions. The power to establish these branch schools

\* Preface to the American Liturgy.

is vested not in any individual bishop or diocesan convention, but more properly in the General Convention of the church, and in the board of trustees of the seminary; and an attempt to depart from this wise arrangement, on the part of any particular bishop or diocese, would tend to subvert the order and the unity of the church, and ought obviously to be discountenanced by all its friends.

The instruction of the General Theological Seminary is conducted, and its discipline immediately administered by six professors in the distinct departments of Hebrew and Greek literature, biblical criticism, systematic divinity, the evidences of Christianity, ecclesiastical history, with the ministry, polity, and ritual of the church, and pulpit eloquence and pastoral theology. The students daily attend the professors; and the above course of instruction comprises a period of three years. It is designed, as soon as funds are furnished for the purpose, to establish scholarships, on which pious young men designed for holy orders, who are destitute of pecuniary means, will be placed, in order to receive the benefit of the institution. It must be obvious that immense advantages would result to the American Church if the funds of this seminary were adequate to the accomplishment of its pious and beneficent designs.

Under these circumstances, it was a subject of deep and general regret to learn, by an unexpected communication to the bishops, that a determination was formed to establish a theological school in the diocese of Ohio, and that a voyage was contemplated to England, with a view to apply to the Church in that country for contributions to effect this object, and for missionary purposes in that diocese. It does not appear, that this measure of a diocesan theological school in Ohio, has been acted on by the convention of the church in that state, that they have adopted any plan for its organization, or that there is any incorporated body to hold or to manage its funds.

The letter communicating the contemplated measure to the bishops, requested their aid in promoting it. In

reply to this communication, Bishop White, of Pennsylvania, the venerable presiding bishop of the American Church, one of the three bishops originally consecrated by the bishops of the Church of England, and who has for many years held the most prominent station in the councils of that Church, wrote as follows:—

“As the contemplated measure seems to me to embrace considerations interesting to our church at large, I find it incumbent on me to decline compliance with your wishes, not without great pain, on account of the necessity which I conceive to be imposed on me by official consistency.

“At the time of organizing our church, there was no sentiment more current with those concerned in the business, than the expediency of avoiding all application to a foreign source, except in the single act of obtaining the episcopal succession; a line of conduct towards our mother church, not dictated by the want of affection or of respect, which we hoped to be cherished for her to the end of time; but because of the effect which might be produced on our civil interests in the United States.

“Your case is not the first which has brought the subject into view. Whether a lapse of nearly forty years have caused a change of opinion, is more than I have materials to judge of; but I trust for myself, that after having acted on the principle through so long a tract of time, my continuance will not be imputed either to want of affection for \_\_\_\_\_, or of zeal for the prosperity of the church.”

It would be as far as possible from the intention of the venerable writer of the above, (for none holds the Church of England in greater veneration, or has been uniformly more studious to avoid all departure from her in any essential point of doctrine, discipline, or worship, or further than local circumstances require,) to discountenance those friendly communications which have already taken place between the individual clergy and members, and the societies and functionaries of the two churches; or to discourage any unsolicited expression of benevolent consideration on the part of the members of the Church of England to the Church in America. The principle stated by him, it is conceived, applies only to those public and authorized solicitations on the part of the Church in America, which would be peculiarly liable in various respects to misconstruction.

After the preceding communication was made by Bishop White, an interchange of opinion took place between

several of the bishops; in consequence of which another letter was addressed by Bishop White to the person who originated the objectionable measure, with a view to dissuade him from attempting to carry it into effect. From this communication the following is an extract. After stating that he was requested to write by several of his brethren, Bishop White observes,—

"One of the objections, is the interference with an object so much approved of by our communion throughout the United States, as that of founding a General Theological School. There is the less reason for the setting up of a Diocesan Seminary, because of that part of our general plan, which leaves an opening for the instituting of branches. Under this head, I add for your information, that there has been a reduction of board to two dollars and fifty cents per week; and although this may be too much for young men from Ohio, it is equally so for others from different parts of the Union; who, on that account, are obliged to study under the directions of such private clergymen as can bestow their services to the effect. If candidates from the said states should be reduced to this necessity for a time, it is no more than what has happened to all of our students until lately, and is the case to this hour with the greater number of them.

"Next in regard to the employment of Missionaries, we are of opinion that when we have recently constituted a society for that object, the collections for it will be damped by the knowledge of collections making in England from any state; and much more if applications should be made from various quarters of the United States; for, that the example in one instance should have many followers, we are persuaded; unless it should be understood to be disapproved of generally by our communion. This brings us to a very serious objection. It is, that in the event of a multiplying of missions to England, there will be brought great disgrace on our church. Perhaps you entertain the idea that there is no probability of this evil; but look at the large states westward and southward, which are now even more destitute than that of Ohio. Then look at the immense districts of the Atlantic states, which have no more than they of the administration of the ordinances: for instance, at least the half of Pennsylvania, and the same may be said of others. So near to me as in the state of Delaware, there is an entire prostration of the church, except lately in the single county of Newcastle. Why not send a mission to England from any or from all of these quarters? Here, I will say something grounded on my own observation, and for which I only am responsible. I conceive that one of the greatest nuisances among us, is that of a considerable proportion of the demands made on our large cities for pecuniary contributions. Of some I know, and have good grounds to suspect of many, that the applicants carried back little more than paid their expenses. Nevertheless, it is an inducement in different neighbourhoods to propose journeys—perhaps for beneficent objects, which are benefited in a degree, making a small compensation for the great

waste of supplies which would be better applied to valuable establishments at home. This is mentioned as an aggravation of the evil, should it occur, of numerous envoys for charity from this country to England, to the great discredit of our church, where we ought to be held in respect, as we trust we now are. Once more, Sir, I request to be understood, as expressing sentiments which would not be hazarded on the ground of a supposed possession of a sufficient weight of character as an individual; but hope that I am not presumptuous, when called to it by three of our brethren;\* especially as I think it probable that they will be sustained in it by the clergy generally. This I am led to suppose from the sentiments which I have heard expressed by all of them, who have spoken to me on the subject."

There is reason to fear, that notwithstanding all the remonstrances which have been urged in opposition to it, exertions will be made by the person who originated it, and who has arrived in England, to carry into effect the measure above stated; and this representation, with respect to it, is thus rendered necessary.

It is proper to observe, that the diocese of Ohio has not been, and will not be, neglected by the American Church. Within these few years past, a contribution of several thousand dollars, a large part of which was raised in the diocese of New-York, was collected for the church in that state; and a recent appropriation has been made for her benefit, from the funds of the Protestant Episcopal Missionary Society, in the United States, which is constituted by the General Convention for the general missionary purposes of that Church.

Exertions are making in the diocese of Connecticut for the establishment of an episcopal college in that state. Similar efforts are in successful operation for the organization of an episcopal college in the western district of the state of New-York, which may be considered as one of the finest portions of the American continent, and which is nearly the centre of the eastern and western population of the United States. The site of the college is contiguous to the canal which connects the Atlantic Ocean with the western lakes. But whatever interest may be excited in favour of these or any other local insti-

\* The concurrence of other Bishops was subsequently expressed.



tutions, no application in their favour has been sanctioned by the American Church. On the contrary, the undersigned expresses the strong persuasion that the Protestant Episcopalians in the United States of America regard the General Theological Seminary as the *great national institution of their Church*, which, under existing circumstances, is preeminently entitled to whatever unsolicited patronage the friends of that Church may be disposed to bestow.

The undersigned indulges the hope, that the necessity which, from particular circumstances, seems to exist, of preventing erroneous impressions relative to the agency of the American Episcopal Church, in applications in behalf of local institutions, will be admitted as his apology for this communication.

JOHN HENRY HOBART,

*Bishop of the Protestant Episcopal Church in the state of New-York.*

*London, Nov. 13, 1823.*

The undersigned, with a view to more full information on the subject of his note, dated the 13th instant, relative to certain applications in behalf of local institutions of the Protestant Episcopal Church in the United States of America, to the bishops, clergy, and laity of the Church of England, finds it necessary to state the following additional particulars:—The Bishops of the American Episcopal Church are ten in number: there are documents in the possession of the undersigned, which prove that three of these, besides the presiding bishop, whose letter is contained in the former note, disapproved of the plan to which it refers: that one, who, before he had become acquainted with the objects of the contemplated voyage to England, wrote a letter in approbation of it, afterwards recalled that approbation, and particularly deprecated the establishment of a local seminary in the state of Ohio: that another, though concurring in some of the views of the plan, evidently doubted the expediency of visiting England in prosecution of it: that, from another, no expression of opinion took place; and that one bishop alone of the ten, without reference to the diocese of Ohio, expressed his approbation of it.

He is persuaded that the great body of the clergy and laity would sustain the bishops in these sentiments, which certainly must be founded on an intimate knowledge and consideration of the true interests of their church, and of the best plan of extending and perpetuating the truths of salvation which it proclaims, and cannot be attributed to any indifference to the situation of the Episcopalians in the state of Ohio.\* *Any picture which may be drawn of the episcopal or clerical labours, or of the spiritual wants of that diocese, may be applied, in its highest colouring, to those of many others in the United States, and it may be added, of large districts in the British provinces of Upper and Lower Canada.* The General Theological School and the General Missionary Society are established for the relief of these wants, as it respects the United States, by rearing clergymen, and sending missionaries, where diocesan missionary societies do not make adequate provision; and contributions from abroad, in favour of local institutions for the same purposes, would tend to damp the zeal and exertions, which, under existing circumstances, ought to be bestowed on the great national institutions of the Church, which are yet in their infancy; and would in many other respects have an injurious operation on her interests.

It is proper also to observe more distinctly than is done in the former note, that at one period a diocesan theological seminary existed in the state of New-York, and a General Theological Seminary at New-Haven; that, under a change of circumstances, and with a view to unity of operations, a proposition for uniting the two seminaries under a proper organization was submitted in October, 1821, by the undersigned to the convention of the clergy and laity in his diocese—that in

\* Objections are made to the inconvenience of the distance of the state of Ohio from New-York, the seat of the General Theological Seminary. But other states are equally remote, particularly South-Carolina; all the candidates for orders in which, excepting one, are now students at the General Seminary. It is not known that in Ohio there are more than two or three candidates for orders; nor is it believed the number will ever be more considerable than to constitute a very small class.

the following month of November, at a General Convention of the bishops, clergy, and laity of the whole Church, specially convened for the purpose, this union, in the spirit of compromise and conciliation, and with the cordial co-operation of the undersigned, was effected, and a constitution for the government of the seminary adopted, which removed many objections to the organization of the former seminary, and which was generally acceptable—that this event was hailed by all the friends of the Church as constituting an happy era in its history—and that since that period, the undersigned, as was his duty, in common with the great body of his brethren, and of the clergy and laity, has been the consistent advocate of an institution, which, if properly supported, will be adequate to providing a clergy for *every part* of the church, and which renders unnecessary and inexpedient diocesan establishments.

The following is the resolution of the House of Bishops, passed in May last, referred to in the former note.

*“Resolved, that this House entertain a gratifying sense of the fidelity with which the Trustees and the Faculty of the General Theological Seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it, of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the Gospel in this church.”*

*“Resolved, further, as the opinion of this House, that the General Theological Seminary, having been established by the whole body of this church, in General Convention, seems peculiarly to demand the concurrent solitudes and exertions to be concentrated on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole church, must be the most effectual means, under Providence, of perpetuating the unity of the church, in the bond of peace.”*

The following are also extracts from a report of the committee of the House of Clerical and Lay Deputies of the same Convention on the Theological Seminary.

*“With respect to the mode of education pursued in the Seminary, your Committee refer the House, with great satisfaction, to the able and luminous report of the Faculty, em-*

bodied in the Report of the Trustees to the Convention. The course pursued is, in the opinion of your Committee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning.”

*“Your Committee cannot but contemplate with pleasure, the delightful prospect of having a General Seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period when the north and the south will give up, and the east and the west will not keep back.”*

The undersigned again begs leave to state, that, in this communication, his object has been to discharge an act of duty to the Protestant Episcopal Church in the United States, by apprising its friends of its views, as far as they have been ascertained, of certain applications in Great Britain in behalf of diocesan institutions, and of the sense which it entertains of the paramount claims of its national establishments to benevolent consideration.

JOHN HENRY HOBART.

London, Nov. 19, 1823.

Reference is made to C. and J. Rivington, St. Paul's Church Yard, and Waterloo Place, and to Rivingtons and Cochran, 148 Strand.

#### Consecrations, Ordinations, &c.

On Tuesday the 14th of October last, the new edifice erected in the parish of New Preston, Connecticut, was consecrated by the Right Rev. Bishop Brownell, by the name of St. Andrew's Church. Morning prayer was read by the Rev. Mr. Shelton, and a sermon preached by the bishop, from Psalm xciii. 5. The occasion drew together a large concourse of people, among whom were thirteen clergymen of the Episcopal church.—The new church is spacious, commodious, and elegant. It is constructed of brick, in the Gothic style of architecture. The east window is peculiarly beautiful, and at the west end is a Gothic tower, containing an excellent bell from the foundery of Messrs. Ward, Bartholomew and Co. Hartford. The interior is completed in good taste. The pulpit is of a new construction, and convenient; and its decorations, as well as those of the desk and chancel, are very appropriate.—The congregation of New Preston is neither large nor wealthy; and yet its members have erected the church within a very short period, and have paid for it wholly from their own resources. Some, perhaps, have spared from their exigencies, but it is believed that no one feels impoverished by his liberality, and it is trusted that what they have thus *lent unto the Lord*, will be



repaid in blessings upon them and their posterity.—*Philadelphia Recorder.*

On Wednesday, November 19th, 1823, a new church, erected at Newton, in Sussex county, New-Jersey, denominated Christ Church, was consecrated to the service of Almighty God, by the Right Rev. Bishop Croes. Morning prayers were read by the Rev. Reuben Hubbard, of Goshen, New-York, and a sermon preached by the bishop.

On Thursday the 20th, the bishop held an ordination in the newly-consecrated church, and admitted the Rev. Clarkson Dunn, who had been elected its rector, to the holy order of priests. Morning prayers were read by the Rev. Henry P. Powers, and a sermon delivered by the bishop. The Rev. Reuben Hubbard and the Rev. Richard F. Cadle were present on this occasion, and assisted.

On the same day the Rev. Clarkson Dunn was instituted, by the bishop, into the rectorship of the said church. Divine service was conducted by the Rev. Richard F. Cadle, and a sermon preached by the Rev. Henry P. Powers, rector of Trinity church, Newark. On these several occasions the Rev. John M. Ward, deacon, minister of St. Peter's church, Spotswood, and of St. Peter's church, Freehold, was present.

The congregations, during these solemn religious services, were quite large and respectable, and manifested deep interest in their performance.

The newly-erected church, the first Episcopal church ever built at Newton, is of Gothic construction; its material stone, rough cast, or plastered externally. It is 53 feet in length, exclusive of the tower, 32 feet in breadth, and its height to the cornice 26 feet. Its tower, which stands in the rear, is 13 feet square, and 57 feet high, surmounted at the angles with pyramids of 7 feet high. A single range of three very long windows on each side, with Gothic or pointed arches, and two of the same dimensions in front and in rear, give to it a dignity not usual in buildings of its size. Its situation is elevated, and on a corner of the intersection of two streets: it shows, therefore, to much advantage. The interior of it is plain, but neat and well proportioned. It has an arched ceiling, terminating with a stucco cornice on the four sides; a neat and convenient pulpit, reading desk, and chancel, with tasty and appropriate hangings; two aisles running the whole length, and 58 well-formed and finished pews. It is, however, without galleries; but this occasions its interior to appear uncommonly spacious. The vestry-room is in the tower, immediately behind the pulpit, with which it communicates.—The erection of this handsome church was commenced in May last, and finished on the day before the one on which it was consecrated. Great credit is due to the congregation for its promptitude and liberal spi-

rit in the undertaking, considering that three and a half years since it was almost extinct, having then been destitute of a clergyman for 85 years. But greater credit is due to its worthy minister, the Rev. Mr. Dunn, whose zeal and unwearied exertions in the accomplishment of this object have seldom if ever been exceeded: but what increases the merit of those who superintended the structure, is the economy with which it was conducted: the cost of the building, it is ascertained, will not exceed three thousand dollars.—*N. Bruns. Adver.*

On Sunday the 30th of November, 1823, in St. Paul's church, in the city of Philadelphia, the Right Rev. Bishop White admitted Mr. Robert Piggott to the holy order of deacons; and the Rev. Richard U. Morgan to the holy order of priests.—Morning prayers by the Rev. Mr. Bartram, of W. I.; sermon by the bishop.—*Phil. Rec.*

On Friday the 5th of December, 1823, the Rev. William Jarvis was admitted to the holy order of priests, by the Right Rev. Bishop Brownell, in the church at East-Haddam, Connecticut. Prayers were read by the Rev. Mr. Noble, and the sermon delivered by the bishop.—*Ibid.*

At an ordination held in the Monumental Church, Richmond, Virginia, on Tuesday the 16th December, 1823, Mr. George A. Smith was admitted to the holy order of deacons, by the Right Rev. Richard C. Moore, D.D. Bishop of the Protestant Episcopal Church in the state of Virginia.

#### *Patrons of the Missionary Society.*

The Right Rev. Richard C. Moore, D. D. bishop of the Protestant Episcopal Church in the state of Virginia, and the Rev. Thomas G. Allen, of the diocese of Maryland, were, on Tuesday last, constituted patrons of the General Missionary Society of the Protestant Episcopal Church, by the payment of one hundred dollars by a female member of St. Andrew's church, Philadelphia—as the product of a devotion of her leisure hours to such light work as was calculated to be useful, and yet sold for small sums of money, principally in articles which did not exceed 12½ cents. To those of our female readers who might spare a few moments per day from their ordinary pursuits, we would hold up the example of the lady by whose industry this sum has been accumulated in the course of one year; and we might add, in the words of scripture, "Go, and do thou likewise."—*Philadelphia Recorder, Dec. 13.*

The same paper of the 3d of January inform us, that the Rev. Wm. H. De Lancey had been constituted a patron of the said society, by the ladies of the united churches of the city of Philadelphia: and that in aid of the funds twelve dollars had been received from the Female Missionary Society of Perth-Amboy, by the hands of Miss Brinley.



*Law Professorship in Columbia College.*

The Hon. James Kent, late chancellor of this state, has been appointed professor of law in Columbia college in this city. No appointment could give more general satisfaction—none could be more advantageous to that seminary. Chancellor Kent's learning and talents do not better qualify him for the duties of this office, than the peculiar habit of his mind—his long practice of extensive investigation, close thinking, methodical arrangement, and sound conclusion. Such a course of lectures as he will prepare and deliver, we have no doubt, will rank, in point of learning and utility, with the celebrated Commentaries of Blackstone; and will form a work much wanted in this country—a text-book for students of law.—*Evening Post.*

*For the Christian Journal.*

Psalm lxxiii. 26. *My flesh and my heart fail-eth; but God is the strength of my heart, and my portion for ever.*

Though anguish thrill through every nerve,  
And health and strength consume away,  
Courage! my soul, 'twill only serve  
To hasten on that happy day  
When from this earthly prison free,  
If faithful, thou thy GOD shalt see.

So the poor sailor sees the surge  
With angry billows rising high;  
E'en to th' horizon's utmost verge  
The black'ning tempest meets his eye:  
Yet still with hope his spirits glow—  
The port draws near where he would go.

He trims his barge with anxious care  
To speed its way along the deep,  
He arms his mind the storm to bear,  
And steady on his course to keep.  
The crushing thunder's rumbling sound  
Proclaims the tempest gathering round.

Then, when his hopes begin to fail,  
Despairing now his fate to flee,  
A changing wind fills every sail—  
His vessel flies across the sea—  
He gains the port—his danger's o'er—  
The storm may burst, but he's on shore.

So thou, my soul! to heaven aspire,  
Nor dread a lengthen'd life of pain,  
Since sufferings, purifying fire,  
May be to thy eternal gain:  
And thy Redeemer's tender care  
Shall aid the pains of life to bear.

O kindly call thy spirit home,  
Where pain and sickness never come.  
M. A. W.

*To correspondents.*—Several articles prepared for this number have been omitted in consequence of the great length of Dr. M'Donald's sermon and the memoirs of Mrs. Tabb, neither of which could be divided for a future number without manifest injury; and to make room for the important documents which have just reached us from England. Among the papers omitted is the review of Mr. Henshaw's sermon, which will appear in the February Journal; in which also we shall endeavour to show due attention to several other valued correspondents. The ordination sermon will probably appear in the number for March.

Our patrons and readers will perceive that we have endeavoured to improve the appearance of the cover of our Journal by a well-engraved head of the likeness of Hooker "the judicious;" by whose imperishable principles of polity and order we would ever wish to be governed.

*For the Christian Journal.*

## SCRIPTURE HYMNS.

*Version of St. Matthew xvi. 24—27.*

Would any follow Christ on high,  
Let them their every sin deny,  
And, shrinking not from grief or loss,  
Take up, and meekly bear, their cross.

For they who life and joys would save  
For ever lose them in the grave;  
While they who life and joys despise  
Will find them endless in the skies.

With all the world, what is thy gain,  
If lost thy soul in future pain?  
Or what, O sinner! eanst thou give,  
Thy soul from sentence to reprieve?

For, in the Father's glory, soon,  
'Midst angels, will descend the Son;  
And then, to all, he will accord,  
As are their works, a just reward.

JEDUTHUN.

*Version of Philippians iv. 4—8.*

Rejoice thou in the Lord,—  
But calmly, and with fear:  
Again I say, In God rejoice,—  
But know that He is near.

The Lord is ever nigh,  
Be not o'erwhelm'd with care;  
But, ever thankful, be thy wants  
Made known to him in prayer.

Whatever things are pure,  
Are honest, lovely, true—  
All virtue, all that merits praise—  
These things observe and do.

And thus, the peace of God,  
Which passes human thought,  
Through Christ shall keep thy heart, thy mind  
With lasting joy be fraught.

JEDUTHUN.

*Calendar Notices for February, 1824.*

1. Fourth Sunday after Epiphany.
2. Presentation of Christ in the temple, commonly called the Purification of Saint Mary the Virgin.
8. Fifth Sunday after Epiphany.
15. Septuagesima Sunday.
22. Sexagesima Sunday.
24. St. Matthias the Apostle.
29. Quinquagesima Sunday.